

UNIVERSITY
OF PITTSBURGH
LIBRARIES



DAR. RM.
BX7791
W3
1876

FRIENDS'
HISTORICAL SOCIETY
OF
SWARTHMORE COLLEGE



963

920
w17

West Chester Library Association.

No. 2119

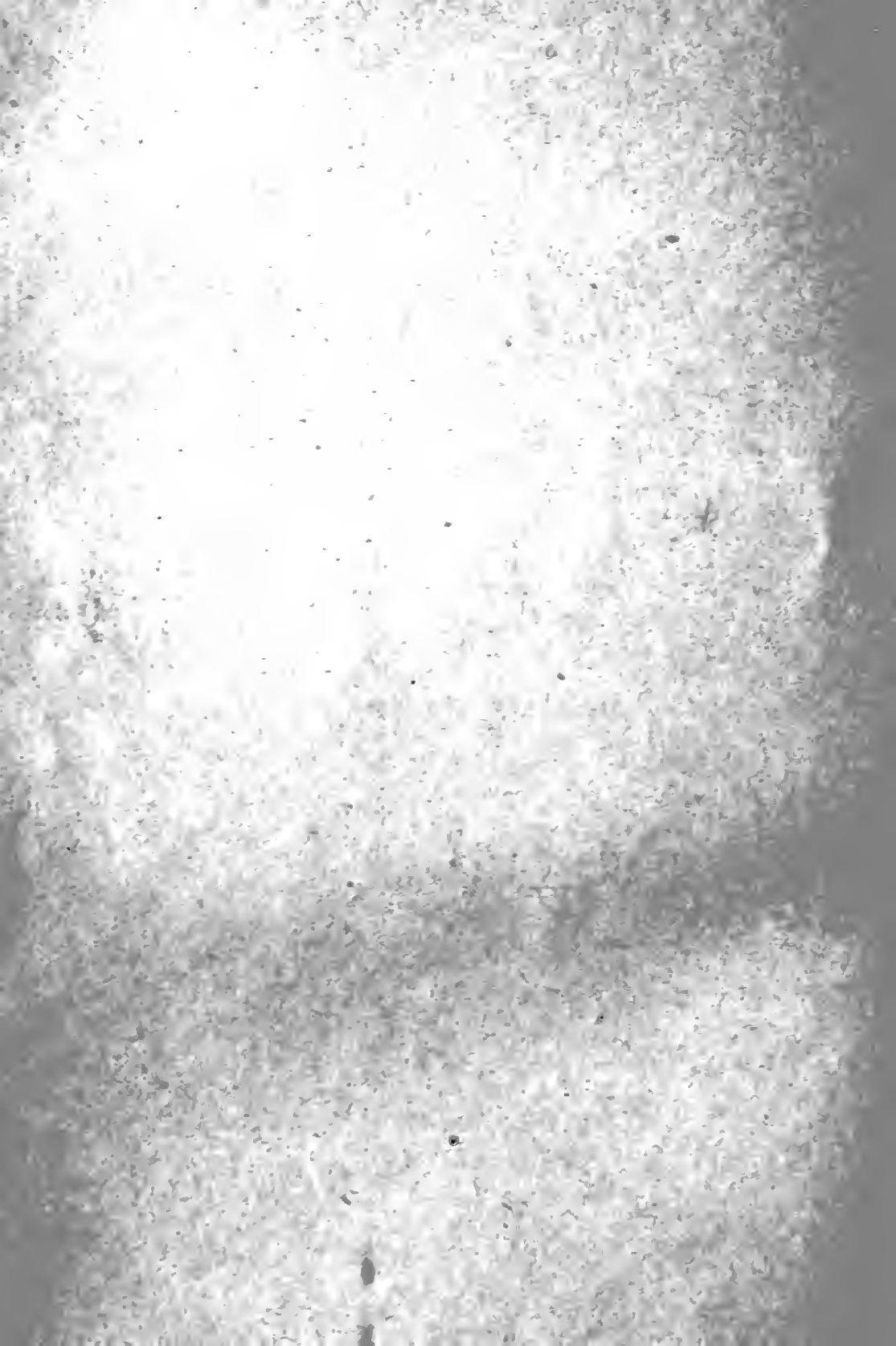
920 Shelf w17 No.

HOURS: 1 to 9 p.m.

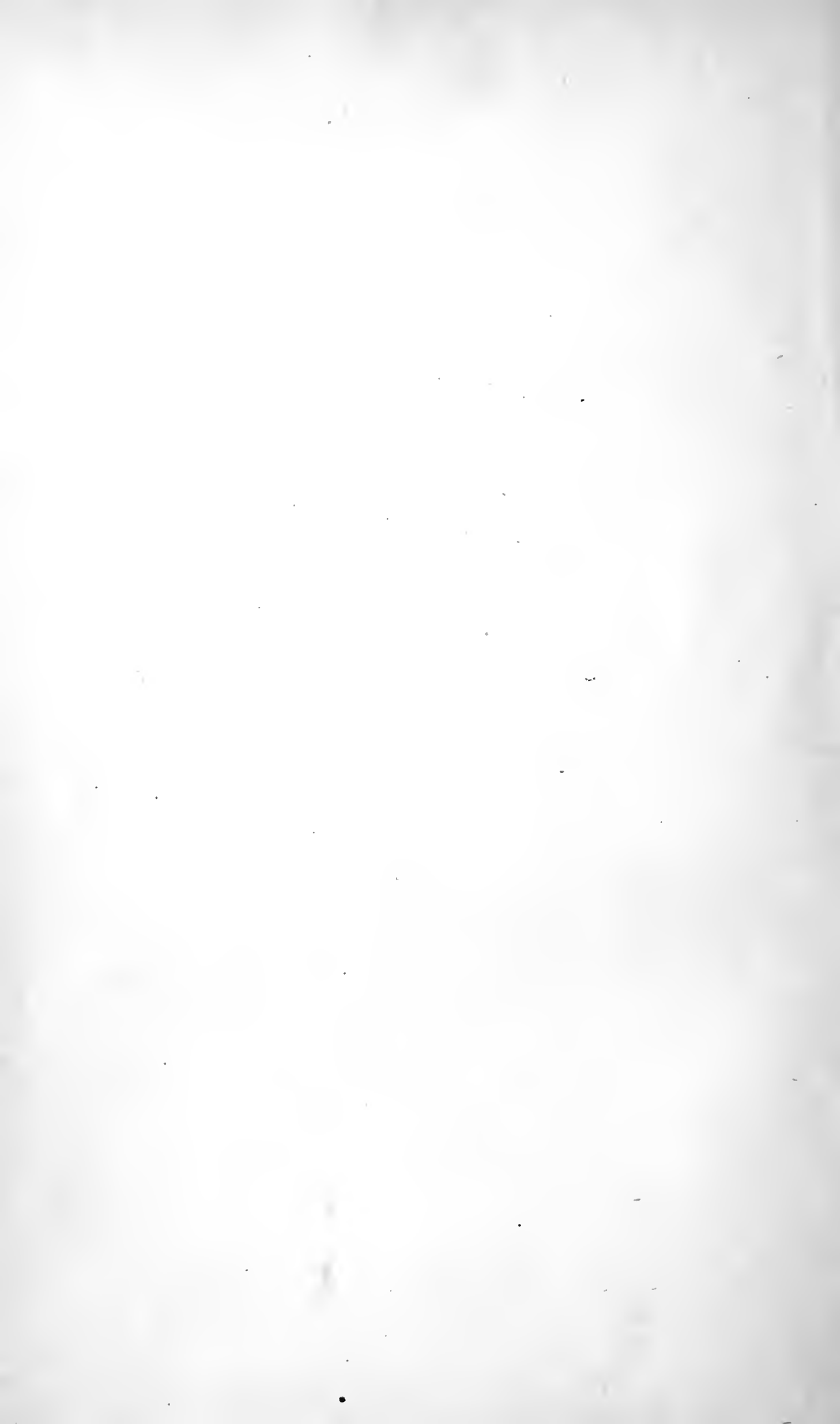
~~8.30~~
~~9.30~~ A. M. to 12 M.

~~3.30 to 5.30 P. M.~~

Dup.







BRIEF BIOGRAPHIES

OF

Some Members of the Society of Friends,

SHOWING THEIR EARLY RELIGIOUS EXERCISES, AND
EXPERIENCE IN THE WORK OF REGENERATION.

COMPILED BY JOSEPH WALTON.

“Be followers of them who, through faith and patience, inherit the promises.”—
Heb. vi. 12.

PHILADELPHIA:
FOR SALE AT FRIENDS' BOOK STORE,
No. 304 ARCH STREET.

REPORT OF THE

COMMISSIONERS

OF THE LAND OFFICE

IN RESPONSE TO A RESOLUTION PASSED BY THE

LEGISLATIVE ASSEMBLY ON THE 15TH DAY OF

APRIL 1908

RELATIVE TO THE

LANDS BELONGING TO THE

GOVERNMENT

AND THE

LANDS BELONGING TO

INDIVIDUALS

AND

THE

LANDS BELONGING TO

THE

INDIAN TRIBES

AND

THE

LANDS BELONGING TO

THE

INDIAN TRIBES

AND

THE

LANDS BELONGING TO

THE

INDIAN TRIBES

P R E F A C E.

IN preparing this compilation, the writer has especially had in view those persons, whose minds have been awakened to a sense of their sinful condition, and in whom living desires have been raised for admission into the Kingdom of Heaven. In reading the accounts which follow, these may see, that others, who have gone before them, by turning in all sincerity to that Grace which convinced them of their sin, and by closely following its guidance; were enabled to repent of and forsake their sins; and to obtain true faith in Christ, and a sense of union and acceptance with Him.

As such visited ones patiently endure the judgments of the Lord, they will find them to produce the peaceable fruits of righteousness; and thus the work of redemption and purification will go forward in them.

Though the narratives which follow all relate to members of the Society of Friends, yet it is not intended thereby to convey the impression that persons of other religious persuasions do not partake in the same blessed experiences. The writer fully believes, that the work of religion is substantially the same in the hearts of all who submit to it; and he unhesitatingly accepts the declaration of the Apostle Peter, "In every nation, he that feareth [God] and worketh righteousness, is accepted with Him."

CONTENTS.

	PAGE
THOMAS STORY,	5
JOHN RICHARDSON,	20
CHRISTOPHER STORY,	28
GILBERT LATEY,	34
JANE HOSKINS,	38
JOHN BANKS,	44
WILLIAM EDMUNDSON,	52
JOSEPH PIKE,	65
SAMUEL BOWNAS,	73
SAMUEL FOTHERGILL,	79
JOHN CHURCHMAN,	86
WILLIAM SAVERY,	91
MARY DUDLEY,	96
DANIEL WHEELER,	105
SARAH GRUBB,	120
MARY CAPPER,	133
STEPHEN CRISP,	144
CONCLUDING REMARKS,	157

BRIEF BIOGRAPHIES.

THOMAS STORY.

THE Holy Scriptures contain many directions pointing out the way to salvation. Our blessed Saviour thus lays down the terms of fellowship with Him: "If any man will be my disciple, let him deny himself, take up his cross daily and follow me." To Nicodemus, He said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God;" and He further explained His meaning, by adding, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Paul and Silas exhorted the Philippian jailer to believe on the Lord Jesus Christ, and he should be saved; and the apostle John testifies of Christ, that He "was the true Light, which lighteth every man that cometh into the world." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And in another place he uses this remarkable language, "If we walk in the Light, as He [God] is in the Light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."

From these and other passages it appears, that that knowledge of God and of Christ, which is said in the Scriptures to be "eternal life," and that faith to which salvation is promised, are to be attained, by experiencing

a spiritual birth, through the operation of the Spirit of God; by bearing the daily cross and steadfastly walking in obedience to the Light or Spirit of Christ manifested in the heart; by which we come to be cleansed from our sins and brought into fellowship with our Creator. This process is inseparably connected with a measure of living faith, for, as the apostle declares, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him;" and our Saviour himself says, "He that believeth not the Son shall not see life."

Those who are sincerely seeking the way to Zion, may find encouragement and instruction in considering the experience of those who have trodden the path to heaven before them; whose upright lives and happy deaths show the blessed effects of faithfully obeying the Divine will. Among these "companions of Christ," whose footsteps are as waymarks to succeeding generations, is Thomas Story, who was an intimate friend of William Penn, and a valuable minister in the Society of Friends. The following narrative is condensed from his own account.

"I was not naturally addicted to much vice or evil; and yet through the conversation of rude boys at school, I had acquired some things by imitation, tending that way; but as I came to put them in practice by word or action, I found something in myself at such times, suddenly surprising me with a sense of the evil, and making me ashamed when alone; though what I had said or done was not evil in the common account of such as I conversed with, or among men, in a common acceptation. And though I did not know or consider, what this Reprover was, yet it had so much influence and power with me, that I was much reformed thereby from those habits, which, in time, might have been foundations for greater evils; or as stocks whereon to have engrafted a worse

nature, to the bringing forth of a more plentiful crop of grosser vices.

“Nevertheless, as I grew up to maturity, I had many flowings and ebbings in my mind; the common temptations among youth being often and strongly presented. And though I was preserved from guilt as in the sight of men, yet not so before the Lord, who seeth in secret, and at all times beholdeth all the thoughts, desires, words, and actions of the children of men, in every age and throughout the world.

“The lust of the flesh, of the eye, and the pride of life, had their objects and subjects presented. The airs of youth were many and potent; strength, activity, and comeliness of person were not wanting, and had their share; nor were natural endowments of mind, or competent acquirements afar off; and the glory, advancements, and preferments of the world spread as nets in my view, and the friendship thereof beginning to address me with flattering courtship.

“But in process of time, as these prevalent and potent motions of corruption and sin became stronger and stronger in me, so the Lord, in great goodness and mercy, made manifest to my understanding the nature and end of them; and having a view of them in the true light, and the danger attending them, they became irksome, disagreeable, and exceeding heavy and oppressing to my mind. And then the necessity of that great work of regeneration was deeply impressed upon me; but I had no experience or evidence of it wrought in me hitherto. This apprehension greatly surprised me with fear, considering the great uncertainty of the continuance of the natural life; and it began to put a secret stain upon the world and all its glory, and all that I had to glory in; though I kept these thoughts within my own breast, not knowing of any soul to whom I could seriously and safely divulge them. And

indeed none, for a considerable time, discerned my inward concern by any outward appearance; which, I found afterwards, had been much to my advantage and safety.

“It is admirable by what various steps the Lord is pleased to lead the soul of man out of this world and the spirit of it, home to himself; and yet I am apt to think that, in His divine and unlimited wisdom, He does not take the same outward method and steps with every one, but varies the work of His providence, as their states and circumstances may best suit and bear. For, by an accident that befel me, I was further alarmed to consider my ways, the uncertainty of life, my present state and latter end.

“It was this: Intending to go to a country church with an acquaintance, as we were riding gently along, my horse stumbling, fell and broke his neck, and lay so heavy upon my leg, that I could scarce draw it from under him; yet I received no hurt. But as we stood by him a little, I had this consideration, that my own life might have been ended by that occasion, and I did not find myself in a condition fit for Heaven, having yet no evidence of that necessary qualification of regeneration; which brought great heaviness on my mind; which did not totally depart till, through the infinite mercy of God, I was favored with further knowledge and a better state.

“Hitherto I had known the grace of God in me only as a manifester of evil and of sin, a word of reproof, and a law condemning and judging those thoughts, desires, words, passions, affections, acts and omissions, which are seated in the first nature, and rooted in the carnal mind; in which the suggestions, temptations, and influences of the Evil One work and prevail; by which Divine Grace I was in some good degree enlightened, reformed, and enabled thereby to shun and forbear all words and acts thus known to be evil, and moral righteousness restored in my

mind, and thereby brought forth in me. I became then sequestered, weaned, and alienated from all my former acquaintance and company; their manners and conversation, though not vicious (for such I never liked), became burdensome, tedious, and disagreeable; for they had not the knowledge of God, nor such a conversation as I wanted. And yet I did not know the Divine Grace in its own nature, as it is in Christ; not as a word of faith, sanctification, justification, consolation, and redemption; being yet alive in my own nature; the Son of God not yet revealed in me; nor I, by the power of His holy cross yet mortified and slain; being without the knowledge of the essential Truth, and in a state contrary to Him, and unreconciled. But the Lord did not leave me there, but in His matchless mercy, followed me still by His holy admonitions, and more and more inclined my mind in an earnest inquiry after himself, and His own essential truth and word. . . .

“My mind being truly earnest with God, thirsting unto death for the knowledge of the way of life, He was pleased to hear the voice of my necessity; for I wanted present salvation, and the Lord knew my case could not admit of further delay. And therefore, being moved by His own free mercy and goodness, even in the same love in which He sent his Son, the Beloved, into the world to seek and save the lost, on the first day of the Second month in the evening, in the year (according to the common account) 1689, being alone in my chamber, the Lord brake in upon me unexpectedly; quick as lightning from the heavens, and as a righteous, all-powerful, all-knowing, and sin-condemning Judge; before whom, my soul, as in the deepest agony, trembled, was confounded and amazed, and filled with such awful dread as no words can reach or declare.

“My mind seemed separated from my body, plunged

into utter darkness, and being in perfect despair of returning any more, eternal condemnation appeared to surround and inclose me on every side, as in the centre of the horrible pit; never, never to see redemption thence, or the face of Him in mercy, whom I had sought with all my soul. But in the midst of this confusion and amazement, where no thought could be formed, or any idea retained, save eternal death possessing my whole man, a voice was formed and uttered in me, as from the centre of boundless darkness, 'Thy will, O God, be done; if this be thy act alone, and not my own, I yield my soul to thee.'

"In the conceiving of these words, from the Word of life, I quickly found relief: there was all-healing virtue in them; and the effect so swift and powerful, that, even in a moment, all my fears vanished, as if they had never been, and my mind became calm and still, and simple as a little child; the day of the Lord dawned, and the Son of Righteousness arose in me, with divine healing, and restoring virtue in His countenance; and He became the centre of my mind.

"The divine, essential truth was now self-evident; there wanted nothing else to prove it. I needed not to reason about Him; all that was superseded and immersed by an intuition of that divine and truly wonderful evidence and Light, which proceeded from himself alone, leaving no place for doubt, or any question at all. For as the sun in the open firmament of heaven, is not discovered or seen but by the direct efflux and medium of his own light, and the mind of man determines thereby at sight, and without any train of reasoning, what he is; even so, and more than so, by the overshadowing influence and divine virtue of the Highest, was my soul assured that it was the Lord.

"From henceforth I desired to know nothing but the Lord, and to feed on that Bread of life, which He himself

alone can give, and did not fail to minister daily, and oftener than the morning. And yet, of His own free-will and goodness, He was pleased to open my understanding, by degrees, into all the needful mysteries of His kingdom, and the truths of His gospel; in the process whereof He exercised my mind in dreams, in visions, in revelations, in prophecies, in Divine openings and demonstrations.

“Also, by His eternal and divine Light, Grace, Spirit, Power, and Wisdom; by His Word, He taught, instructed, and informed my mind; and by temptations also and provings, which He suffered Satan to minister; that I might see my own weakness and danger, and prove to the utmost, the force and efficacy of that divine love and truth, by which the Lord, in His boundless goodness and mercy, had thus visited my soul. . . .

“As the nature and virtue of the divine essential Truth increased in my mind, it wrought in me daily a greater conformity to itself, by its own power; reducing my mind to a solid quietude and silence, as a state more fit for attending to the speech of the Divine Word, and distinguishing it from all other powers, and its divine influences from all imaginations and other motions. And being daily fed with the fruit of the tree of life, I desired no other knowledge than that which was given in consequence of the strength of mind and understanding thence arising.”

More than two years elapsed after passing through the experiences before mentioned, before Thomas Story joined the Society of Friends. He thus describes the manner in which he was led to take this step.

“In writing the last paragraph of a piece which I inscribed to the Saints in Zion, etc., the people called Quakers were suddenly, and with some surprise, brought to my mind; and so strongly impressed on my remembrance, that thenceforward I had a secret inclination to

inquire further concerning them, their way and principles.”

Being in the west part of Cumberland in the year 1691, he heard of a meeting of “Friends” to be held at Broughton. This he attended. He says:

“When we came to the meeting, being a little late, it was full gathered; and I went among the throng of the people on the forms, and sat still among them in that inward condition and mental retirement. And though one of their ministers, a stranger, began to speak to some points held by them, and declaim against some things held by others and denied by them, particularly predestination, as asserted by the Presbyterians; yet I took not much notice of it; for as I did not doubt but, like all other sects, they might have something to say, both for their own, and against the opinions of others; yet my concern was much rather to know whether they were a people gathered under a sense of the enjoyment of the presence of God in their meetings; or in other words, whether they worshipped the true and living God, in the life and nature of Christ, the Son of God, the true and only Saviour: and the Lord answered my desire according to the integrity of my heart.

“For not long after I had sat down among them, that heavenly and watery cloud overshadowing my mind, brake into a sweet abounding shower of celestial rain, and the greatest part of the meeting was broken together, dissolved and comforted in the same divine and holy presence and influence of the true, holy and heavenly Lord; which was divers times repeated before the meeting ended. And in the same way, by the same divine and holy Power, I had been often favored with before; when alone; and when no eye, but that of Heaven, beheld, or any knew, but the Lord himself; who, in infinite mercy, had been pleased to bestow so great a favor.

“Our joy was mutual and full, though in the efflux of

many tears, as in cases of the deepest and most unfeigned love; for the Friends there, being generally sensible, I was affected and tendered with them, by the influence of the divine Truth they knew and made profession of, did conclude, I had been at that time, and not before, convinced, and come to the knowledge or sense of the way of Truth among them; and their joy was as of Heaven, at the return of a penitent; and mine as the joy of salvation from God, in view of the work of the Lord, so far carried on in the earth; when I had thought, not long before, there had scarce been any true and living faith, or knowledge of God, in the world.

“The meeting being ended, the peace of God, which passeth all the understanding of natural men, and is inexpressible by any language but itself alone, remained as a holy canopy, over my mind. But being invited, together with the ministering Friend, to the house of the ancient widow Hall, I went willingly with them: but the sweet silence commanded in me still remaining, I had nothing to say to any of them, till He was pleased to draw the curtain and veil His presence; and then I found my mind pure, and in a well-bounded liberty of innocent conversation with them.

“And, being now satisfied, beyond my expectation, concerning the people of God, in whom the Lord had begun, and, in a good measure, carried on, a great work and reformation in the earth, I determined in my mind, that day, to lay aside every business and thing which might hinder or veil in me the enjoyment of the presence of the Lord, whether among His people or alone; or obstruct any service whereunto I was or might be called by Him; especially things of an entangling or confining nature; not regarding what the world might say, or what name they might impose upon me.” . . .

“After this I was at some other meetings; but little

notice was taken of it by any of my relations or acquaintance, till the time of the assizes at Carlisle, where some Friends being prisoners in the county jail, for non-payment of tithes, others attended the assizes, as their custom was, the better to obviate the occasion of troubles or hurt to any of the Society, and to minister counsel or other help, as need might be; and these went to a meeting at Scotby, about two miles from the city; and thither I went also.

“During the time of the meeting, I found an unusual load on my spirit, and hardness in my heart; insomuch that I could hardly breathe under the oppression; nor could I say I had any sense of the comforts of the Divine presence there, but that the heavens were as thick brass, and the bars thereof as strong iron. But though I had no enjoyment in myself, yet I was sensible the presence and goodness of the Lord were there, and many therein greatly comforted; and therefore did conclude my condition of mind was from some other cause, and not relating to the state of the meeting in general. After the meeting was over, one of them asked me how I did; I answered, indifferently. Then he and some others perceived my spirit was oppressed, and sympathized with me therein. I could not, all this time, perceive the particular matter which thus affected me — for I knew not of anything I had done or said to bring it upon myself — till that evening, being returned to my father’s house, very solitary, silent and inward, there came in one Thomas Tod, an acquaintance of mine; who after some compliments of civility — for at that time I had not quite declined the common modes of salutation — desired to speak with me apart; and then told me he had a trial to come on next day, concerning certain houses of his in the town of Penrith, being the greatest part of all he had in the world; that one of the witnesses to his deeds of convey-

ance was dead ; another of them gone into Ireland, and could not be had ; but I, being the third, and having made the writings, he hoped through my evidence and credit, to gain his just point against his unfair adversary ; and desired me to be in readiness in the morning ; for the trial was likely to come on very early.

“As soon as he began this relation, the word of life began to work in me in a very powerful manner ; and the hammer of the Lord I sensibly felt, and saw to be lifted up upon that hardness of heart, which for some time had been my state ; and it began to be broken, softened, and dissolved ; and the sense of the love of God in some degree to be renewed. Then I saw plainly that this was the hard thing I had to go through, and that now was the time of trial, wherein I must take up the cross of Christ, acknowledge His doctrine in that point fully and openly, according to the understanding given me ; and to despise the shame and reproach and other sufferings, which I well knew would ensue quickly ; or I must forsake the Lord forever. For, denying His doctrine, in the sense I had now plainly seen it, would be denying himself before men ; and if I had then denied Him, I could expect no less, but according to His word, to be immediately and forever denied of Him, and left under that hardness of heart, and want of the enjoyment of His Divine presence, wherewith I had been favored before, and all the dreadful consequences of a beginning so woeful.

“But according to the advances of the word and work of the Lord in me at that time, my heart inclined to Him, as my acquaintance was speaking ; and by the time he had done, I was furnished with a full resolution to give him a plain and direct answer ; which was on this manner : ‘I am concerned it should fall out so ;’ — for I had a real respect for him, and saw his case to be very hard — ‘I will appear if it please God, and testify what I

know in the matter, and do what I can for you that way but I cannot swear.'

"This was so great a surprise to him, both from the nature of his case and confidence he had in my ready compliance, he having had no suspicion of my present condition till that moment, that he broke into a passion, and with an oath, or curse, said, 'What! you are not a Quaker, sure!'

"Though I had made a confession to the Truth so far, in that point, and the Divine presence sensibly returned in me, yet, upon this I was again silent, till clear in my understanding what to answer in sincerity and truth. For as nobody before that time had called me a Quaker, so I had not assumed the appellation; which, being given in reproach, was not grateful; though the thing in its proper sense, most delightful. Nor did I then see whether I had so much unity with all their tenets as might justify me in owning the name — for in the unity of Divine love and life only I had known them — till the power of that life of Him who forbiddeth all oaths and swearing, arising yet clearer and fuller in me, opened my understanding, cleared my way, and enabled me thereto; and then I said, 'I must confess the truth, I am a Quaker.'

"As this confession brought me still nearer to the Son of God, His love increasing yet more sensibly in me, so likewise it heightened the perplexity and disturbance of my friend, whose case thereby became more desperate, in his own opinion. Upon which, in an increase of heat, and expressions therefrom suiting so obvious a disappointment, as it then appeared to him, he threatened to have me fined by the Court, and proceeded against with the utmost rigor of the law; saying, 'What! must I lose my estate by your groundless notions and whims?'

"But the higher my enemy arose and raged in this well-meaning, but mistaken man, who thus, without de-

sign, became the instrument of my trial, the fuller and more powerful still was the love of God; whose cause I had now espoused through His own aid, and the power of an endless life from Him made manifest in me. I replied, in that calm of mind and resignation to the will of God, that the life of the Son of God enableth to and teacheth, 'You may do what you think proper that way, but I cannot comply with your request in this matter, whatever be the issue of it.' And then he departed under great dissatisfaction, with all the threats and reproaches his enraged passions could suggest, under a view of so great loss.

"Immediately I retired into my chamber; for perceiving my grand enemy to be yet at work to introduce a slavish fear, and by that means subject my mind and bring me again into captivity and bondage, I was willing to be alone and free from all the interruptions of company, that I might more fully experience the arm of the Lord and His divine instructions and counsel in this great exercise.

"The enemy being a crafty and subtle spirit, wrought upon my passions, not fully subjected, and artfully applied to my natural reason, my understanding not being fully illuminated, as his most suitable instrument. He urged the fine and imprisonment, and the hardships accompanying that condition, and how little help I could expect from my father or friends, who would be highly displeased with me, for so foolish and unaccountable a resolution, as they would think it; and also, the scoffings, mockings, derision, scorn, contempt, loss of friends and friendships in the world, with such other inconveniences, hardships, and ill consequences, as the enemy could invent and suggest.

"During all this time, from about eight in the evening till midnight, the eye of my mind was fixed on the love

of God, which still remained sensibly in me, and my soul cleaved thereto in great simplicity, humility, and trust therein, without any yielding to Satan and his reasonings on those subjects, where flesh and blood in its own strength is easily overcome by him. But about twelve at night, the Lord put him to utter silence, with all his temptations for that season, and the life of the Son of God alone remained in my soul; and then, from a sense of His wonderful work and redeeming arm, this saying of the apostle arose in me with power, 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.'

"Then the teachings of the Lord were plentiful and glorious; my understanding was further cleared, and His holy law of love and life settled in me, and I admitted into sweet rest with the Lord my Saviour, and given up in perfect resignation to His holy will, in whatsoever might relate to this great trial of my faith and obedience to the Lord. In the morning I went up towards the hall where the judges sat, expecting to be called as a witness in the case before mentioned; but before I reached the place, I saw my said acquaintance approaching me, with an air in his countenance denoting friendship and affection; and when met, he said, 'I can tell you good news; my adversary has yielded the cause; we are agreed to my satisfaction.'

"Upon this I stood still in the street, and reviewing in my mind the work of the Lord in me the night before, as already related, this scripture came fresh into my remembrance, in the life of it, 'It is God who worketh in you, both to will and to do of His good pleasure.' I was sensible it was the Lord's doing, and accounted it a great mercy and deliverance."

While still a young man, Thomas Story received a gift in the ministry of the Gospel, in which he labored abun-

dantly for many years in various parts of his native country (Great Britain), and in the continent of America. His useful life was ended in 1742, by an attack of paralysis, and "he departed this life," say his biographers, "in perfect peace, we have great reason to believe, with God and mankind."

His experience, as shown in the preceding extracts, was, in some respects, of an unusual character; particularly, in the remarkable exercise he passed through, when he was brought to cast himself wholly on the Lord, and favored to feel the sense of Divine favor and forgiveness which followed his heartfelt submission. For true it is, as he observes, that the Lord varies the work of His providence according to the states and conditions of those to whom His visitations are extended. Yet it is instructive to observe how Thomas Story was enlightened by Divine Grace to see the need of turning from sin, and of passing through the indispensable work of regeneration; and how he attributes the awakening of the desire in his mind, and the carrying on of the work, to the Word of Life or Spirit of Christ, without which we can do nothing to promote our salvation. In these points, which lie at the foundation of all practical religion, his experience was substantially the same as that of all true Christians, as will be exemplified in the succeeding narratives of this collection. It is in full accordance with the views ever held by the Society of Friends, as evinced by the noble testimony borne by Robert Barclay: "Whatsoever is excellent, whatsoever is noble, whatsoever is worthy, whatsoever is desirable in the Christian faith, is ascribed to this *Spirit*, without which it could no more subsist than the outward world without the sun. Hereunto have all true Christians, in all ages, attributed their strength and life. It is by this Spirit that they avouch themselves to have been converted to God, to have been redeemed from the world, to have been

strengthened in their weakness, comforted in their afflictions, confirmed in their temptations, emboldened in their sufferings, and triumphed in the midst of all their persecutions."

JOHN RICHARDSON.

THE description which John Richardson gives of his growth in religion, presents a lively picture of the workings of that Grace which brings salvation, by purifying the heart and making it a fit temple for the indwelling of the Holy Spirit. Like Thomas Story, he was called into the work of the ministry, and was a zealous and efficient laborer in the Gospel. His Journal contains many remarkable incidents, which illustrate the overruling care of Divine Providence, and his own watchful attention to the leadings of the Spirit of Christ. He died in the year 1753, in the eighty-seventh year of his age; and the testimony to his character left on record by the Friends of York Quarterly Meeting, England, shows, that he maintained to the last that liveliness of Spirit which is an evidence of continuing to be a branch of the true Vine. They say, "To divers of us who visited him towards the close of his time, he appeared in a heavenly frame of mind, to our great comfort, evidencing a preparation for that eternal bliss whereunto, we doubt not, he is entered, and now reaps the fruits of his labors."

He says:—"I was not above thirteen years of age when my father died, yet the Lord was at work by His Light, Grace, and Holy Spirit in my heart; but I knew not then what it was which inwardly disquieted my mind, when anything which was evil prevailed over the good in me, which it oftentimes did, for want of taking heed to the

Spirit of God in my heart. I desired ease and peace some other way, without taking up the cross of Christ to my own corrupt will ; and strove for some time, as no doubt many do, to make merry over the just witness, until for a season the converting and true witness of God seemed to be slain, or disappeared. Then I took liberty, but not in gross evils which many ran into, being preserved religiously inclined, seeking after professors, and inquiring of them for my information and satisfaction, to find, if I could, anything that was safe to rest in, or any true and solid comfort to my poor, disconsolate and bewildered soul. . . .

“After much searching without, amongst those who proved to me physicians of no value, and miserable comforters, I betook myself to a lonesome and retired life, breathing after and seeking the Lord in the fields and private places, beseeching Him that He would bring me to the saving knowledge of His truth ; and blessed be the name of the Lord, now and forever, I had not sought Him long with all my heart, before I met with His inward appearance to me, in and by His Holy Spirit, Light, and Grace. But when the true Light did begin to shine more clearly, and the living witness arose in my inward man, oh ! then my undone, bewildered, and miserable condition began to appear, and great and unutterable were my conflicts and distress. I thought no man’s condition on the face of the earth was like mine. I thought I was not fit to die, neither did I know how to live. I thought in the evening, ‘oh, that it was morning!’ and in the morning, ‘that it was evening!’ I had many solitary walks in the fields, and other places, in which I poured out my complaints and cries before the Lord, with fervent supplications to Him, that He would look upon my affliction, and the strong temptations I was under, and that He would rebuke the adversary of my soul, and deliver it, for I even

thought it was in the jaws of a devouring lion, and amongst the fiery spirits, and as it were, under the weight of the mountains. Read and understand the afflictions of thy brother, thou that hast come through great tribulations, and hast washed and made thy garments white in the blood of the Lamb. This is the beginning of that baptism which doth save, and of that washing of regeneration and renewing of the Holy Ghost, which the Lord sheds upon the believers in abundance. This is the blood which sprinkleth the heart from an evil conscience, that the children of men, thus changed, may serve the living and true God; this is the life which converts the world, even as many as are converted; this is the virtue, life, and blood, which maketh clean the saints' garments, and inwardly washeth them from all filthiness, both of flesh and spirit. . . .

“I now came to witness that scripture to be fulfilled which saith, that, ‘When the Lord’s judgments are in the earth,’ or earthly hearts of men, ‘the inhabitants learn righteousness,’ and notwithstanding there was an aversion in my wild nature to the people in scorn called Quakers, as also to the name itself, yet when the afflicting hand of the Lord was upon me for my disobedience, and when, like Ephraim and Judah, I saw in the light my hurt and my wound, I bemoaned myself, and mourned over the just principle of light and grace in me, which I had pierced with my sins and disobedience. Although that ministration of condemnation was glorious in its time, yet great were my troubles, which humbled my mind, and made me willing to deny myself of every thing, which the Light made known in me to be evil, I being in great distress, and wanting peace and assurance of the love of God to my soul; the weight of which so humbled my mind, that I knew not of any calling, people, practice, or principle, that was lawful and right, which I could not em-

brace, or fall in with. This was surely like the day of Jacob's troubles and David's fears. I saw that the filth of Zion was to be purged away by the Spirit of judgment and of burning; this is the way of the deliverance and recovery of poor men out of the fall, and the time of the restoration of the kingdom to God's true Israel. Read ye that can and understand. This was the day of my baptism into the love of God, and true faith in His beloved Son as also into a feeling of, or sympathy with, Him in His sufferings, which were unutterable; and I found that ministration changed; that which had been unto death, was now unto life; and the ministration which was of condemnation unto the first birth, when that was slain, and in a good degree nailed or fastened to the cross of Christ, the power of God; then the good prevailed over the evil, and working out the evil in the mind, and also in the members, made all good or holy. The Lord's living power and consuming word, when it works and prevails, brings into subjection, and maketh holy the very heart or ground in men.

“As there had been an aversion in me to the people called in scorn Quakers, and also to their strict living and demeanor, plainness of habit and language, so I learned none of these from them; for when the Lord changed my heart, He also changed my thoughts, words, and ways, and there became an aversion in me to vice, sin, and vanity, as there had been to the ways of virtue. Having tasted of the terrors and judgments of God because of sin, I was warned to flee from such things as occasioned Christ's coming not to bring peace upon the earth, but a sword; a sword indeed, yea, His heart-penetrating, searching word, which is sharper than any two-edged sword, that pierceth to the dividing asunder between flesh and spirit, joints and marrow. As I came thus to see and abhor the evil in myself, when such who had been

my companions in vanity reviled me, or came in my way, I was often moved to warn and reprove them. Having tasted of the terrors of the Lord for sin, I could not well forbear to warn others to flee such things as I had been judged for. Now I came clearly to be convinced about that honor, bowing the knee, and the corrupt language, as well as finery in habits; all which, for conscience' sake, and the peace thereof, I came to deny, and take up the cross to, and had great peace in so doing.

“Notwithstanding the blessed truth thus prevailed in me, I was not without great conflicts of spirit, temptations, and trials of divers kinds; yet my mind was resigned to the Lord, and my fervent prayers were to Him, and He kept me and opened my understanding, for I was afraid of being misled in anything, especially relating to my salvation. I came to be weaned from all companions and lovers in whom I had taken delight, and all things in this world were little to me, my mind being much redeemed out of the world, not only the corrupt and evil part thereof, but even from the lawful part; so that I became much given up to seek the Lord, waiting upon Him to feel His presence and peace, and to know His will, and receive power to do the same.

“As my mind came to be thus brought into a dependent and waiting frame upon the Lord, and to be stayed in the Light, and experimentally and feelingly to partake of His love and grace, which helped me against my infirmities, blessed be His name, I found it sufficient for me, as I kept to it, in all trials and temptations. Then I came to see that all outward performances in matters of religion did not avail nor render man acceptable to God, but as the heart came to be truly given up to Him, that He might not only purge it from defilement, but keep it clean through the indwelling of His Holy Spirit. As nearly as

I remember, I saw clearly through these things before the sixteenth year of my age."

The remark of John Richardson, when speaking of those exercises and judgments he was made to pass through by the Spirit of the Lord, that it was the time of his "baptism into the love of God, and *true faith in His beloved Son,*" is in accordance with the testimony of Scripture, that faith is given by the Spirit.* It is those only, who are submissive recipients, and co-workers with, the Grace of God or Spirit of Christ, that can obtain true and living faith, and thus really come to Christ. George Fox, a few years before his death, wrote a short paper, "directing to the right way and means, whereby people might come unto Christ," in which he says: "Christ saith, 'I am the way, the truth and the life; no man cometh unto the Father but by me.' And again, 'No man can come to me except the Father which has sent me draw him.' Now, what is the means by which God doth draw people to His Son, but by His Holy Spirit, who 'poureth out of His Spirit upon all flesh,' that is, all men and women. . . . They that mind the drawings of the good Spirit of the Father to His Son, the Spirit doth give them understanding to know God and Jesus Christ, which is eternal life."

John Richardson thus continues his narrative. "Some little time before the [second] marriage of my mother, I was brought into the public work of the ministry, concerning which I had many reasonings, being young, scarcely eighteen years old, and naturally of a stammering tongue. But after my many conflicts, troubles, and temptations, the worst I ever met with, and the most piercing sorrow I had been in since I came to the knowledge of the blessed Truth, was, when through reasonings, disobedience, and an unwillingness to comply

* 1 Cor. xii. 9.

with the Lord's requirings, He in displeasure took away from me the comfort of His holy presence for several months together. Oh! the tribulations I met with in this condition. I could scarcely believe I should ever have repentance granted to me, or be restored to the love and favor of God, when I found that river of life dried up, as to me, which did before, not only make me, but even the whole city of God, truly glad. But as the Lord by His judgments had brought me in a good degree from the vice and vanity of this world; now by His judgments He made me willing to give up to answer His requirings in part; and in my obedience to Him, I began to feel some comfort of love and fellowship of the Spirit of the Lord in myself, and in His people, who were partakers of the like fellowship."

After his mother's marriage, John removed with her to the house of his step-father, who was a zealous Presbyterian, and much opposed to his going to the meetings of Friends. John says:—"On the First-day mornings my father commonly sent me into the fields a mile or two on foot, and as far upon a common to look at beasts, horses and sheep, I thought with a design to weary and make me incapable of going to meetings; all which I bore patiently, neither ever said, that I remember, this is hard usage: after this, to the great grief of my poor mother, I had to go two, three, four, five, and sometimes six miles, to Friends' meetings. After I had walked fast, and ran sometimes with my shoes under my arms for want of time, I have seen many Friends weep, and could not forbear, when they saw me come into the meeting very hot and in a great sweat, they being in part sensible of the hard task I had to undergo."

"Now when he saw that neither frowns, threatenings, hardships, nor great promises of kindness could prevail with me [to decline the attendance of religious meetings],

he told me bluntly and roughly, I should stay no longer in his house. I innocently answered, I could not help it, if it must be so, as all I could do would not give him content, without hurting my conscience, and the peace of my mind, which I valued above all mutable things of this world.

“Notwithstanding I pleaded with my father to let me stay till I could hear of a place, he would not, though I was scarcely fit for service, being almost like an anatomy, as the saying is, so that most who knew me, said, I would pine away in a consumption; but turn out I must, and did, though I was weak, poor, and low in body, mind, pocket, and clothes; for I think I had but twelve pence in my pocket, and very ordinary clothes upon my back. Thus I took my solemn leave of the family with my heart full, but I kept inward to the Lord, and under Truth’s government. I came out on the great common where I had had many solitary walks, but none like this, for this reason, that I knew not where to go. The sense of my weak condition, not knowing whither to go, nor where to lay my head, came over me to that degree, that it appeared to me as though my way was hedged up on every side, inwardly and outwardly. I looked round about me to see that none were near to see my tears, nor hear my cries, and in the very anguish and bitterness of my soul, I poured forth my complaints, cries, and tears, to the Judge of all the earth, who spoke to me and comforted me in this my deplorable state. The Lord said unto me as if a man had spoke, ‘Seek first the kingdom of heaven and the righteousness thereof, and all these things that thou standest in need of shall be given unto thee.’ I then desired He would be pleased to show me the place I should go to; and the Lord opened my way, and showed me the house I should go to, and abide in for a time. I said, Good is the word of the Lord: I believed, and it was a great

means to stay my mind, and settle it in the Truth, with full purpose of heart to follow the Lord and obey His requirings, according to the knowledge and ability given me. Soon after I came to the Friend's house in South-Cliff, viz., William Allen by name, I bound myself to him to learn his trade of a weaver, and after I was bound, I found this good man loved me, and I loved him to the day of his death; he often said, he was blessed for my sake, and all that appertained to him; for he was very poor, but increased very considerably after I went to live with him."

As the object of this little work is rather to point out the way in which those of whom it speaks became settled and established as living members of the Church of Christ, than to narrate the varied incidents of their subsequent lives, it is not needful to quote more from the very interesting journal which John Richardson has left behind him.

CHRISTOPHER STORY.

OF Christopher Story, whose residence was in Cumberland, England, his widow says, that when the Lord was pleased to open his understanding, "he willingly bowed under the yoke of Christ, and took up his daily cross, and thereby became a disciple and follower of Him. The Lord having prepared him for His service, in His own time endued him with a gift of the ministry, and continuing in faithfulness both in doing and in suffering, which soon fell to his lot, he became very serviceable amongst his brethren." One of his fellow-laborers in the gospel, who looked up to him as a spiritual father, mentions that he visited him in his last illness, and adds, "I found him well in the Lord,

and had true unity with him; and I am satisfied he is entered into everlasting rest." His death occurred in the year 1720. His own account is as follows:

"Amongst the many thousands of the disobedient and rebellious, unto whom the Lord in His love and unspeakable kindness, extended mercy, in and through His dear Son, Christ Jesus, I was one whom the Lord called by His grace when I was young in years, and preserved me from many evils, to which I was prone as well as others. I scarcely knew it was the Lord, but felt there was something near me and with me from a child, that inclined my heart to seek after the Lord, and to read the holy Scriptures. As I grew up to years of understanding, I was sober and more moderate than some others, though the place of my abode was in the border of England, where wickedness of the grossest sort had swelled to that height, that theft, robbery, and bloodshed, with many other crying sins, were so frequent, that hell (in that sense) had opened her mouth; the remembrance of which much affects my heart with sorrow. When I think of such as are gone, who were but an age before me and several others, that are largely made partakers of the mercy of God; that the Lord in His free love should pluck us as brands out of the fire, and preserve us from those gross evils which generations before us were found in, I feel is an obligation never to be forgotten.

"As the Lord was pleased to get himself a name in the earth, in calling us to be a people to His praise, who were as the outcasts of the nation, He began to work in the hearts of a young generation, when but tender in age, of which I was one; and though we were short of having an eye unto the Lord in all our undertakings, yet He was not short in having an eye over us for good. I was brought up in a public house, my father and mother keeping an inn where people of many sorts resorted, yet the Lord

preserved me beyond many from the sin of drunkenness, and the excessive smoking of tobacco I never loved.

“Yet as I grew in years, I was drawn after the vain pastimes which are in the world; as shooting with guns and bows, and following them that played at cards, and I was successful in playing, and my mind as much taken with that foolish practice as most things. For this the Lord gave me a sore rebuke in myself, that I was sensible of trouble of conscience for many days, and was consulting with myself what to do, not knowing of one man who judged the thing unlawful to be done. The old enemy appeared in my heart and brought a fair pretence with him, viz.: that I might safely play at any time except the First-days at night, being a practice amongst us; and this gave me a little ease for a time; and I observed it. Then a fear entered my mind that I durst not join with young people in their pastimes, and light began more to appear, and I saw we must be more religious than formerly; but the enemy would suggest to me that I was young, and might live long, and it was time enough for me to be religious when I was married; and here I rested for some years, though often under trouble, believing I must live more godly, or otherwise I could not enter God’s kingdom.

“When I was about eighteen years of age, my father and mother were desirous I should marry a young woman, whose parents were of good repute in the country; and a weighty concern it was to me, and under the sense thereof I prayed to the Lord in the night season, ‘that if it were for our good it might come to pass, and if not, it might not be so.’ About this time my heart came to be more and more opened, and I saw the danger of poverty and riches, and at a certain time, I retired, and the saying of the wise man came into my remembrance, and I prayed to the Lord to give me neither poverty nor riches, for I saw

there was danger on both hands; and though I desired to keep company with those that were most sober, yet I was often under great affliction of mind.

“When I was at any time with the profane, if I partook of their joy at night, sorrow came in the morning. While I remained here, a great fever being in the country, and many dying, when it entered my house, and my wife was taken ill of it, I was persuaded to go to a woman who was blind, and pretended she could do great things. I inquired of her if I should take the distemper, she being one who undertook to tell what would come to pass: she told me, no, and I believed her, but when the Lord visited me with sickness, my disobedience on the one hand, and my believing her, which I looked upon as distrusting God, on the other, brought such horror and trouble of mind upon me, that I concluded if I should then die there were no hopes of mercy for me. My mother, being in great trouble for me, would have comforted me with this, that I exceeded others in my life and conversation, but I could not believe there was any favor at the Lord’s hand for me, except He should restore me to my health, and I become a new man. I saw I was not to regard soothsayers, or such as pretend to tell things to come, they themselves being out of the life of righteousness. Under this great distress and anguish of soul, I cried mightily unto the Lord, that He would spare me yet awhile; and that saying came into my mind, ‘the prayer of the righteous availeth much;’ and knowing not but the priest might be one of them whom the Lord would hear, I had a mind he should come. When he came, he wanted his book, and could not pray, so that I was disappointed; but may say, though all other helps failed, yet the Lord never failed, for He was pleased to restore me, and when restored, inclined my heart to seek after Him. I thought it my duty often to pray to the Lord in

secret places, to show me His way, wherein I should walk, for I was satisfied I was out of the way; because of the trouble of mind I was under. As prayer seemed to me to be a duty, I thought it my place to wait upon the Lord, to feel what would open on my mind to supplicate the Lord for, and not to pray in form; but having little answer of 'well done' from the Lord, I grew weary, and became more and more formal in my prayers, and my distress increased. Then I began to doubt that I had not been so diligent as I should have been in my devotion in the time of our worship, though I frequently went; so I resolved for the time to come, I would go to church with the first, and hear and observe every word the priest said. But I saw all that I could do signified little; and I was not to sing, neither durst I open my mouth as others did, but sat solitarily. Then the Lord showed me the effects of the priests' ministry. They could tell what sin was, and what would be the reward of the righteous; and what would be the reward of the wicked; but how to come out of sin, which was the thing I wanted to know, they left me at a loss, and this lessened their esteem in my view."

While in this inquiring state of mind, C. Story attended a meeting at which Robert Barclay was present, who, he says, "spoke the word of Truth excellently to the people, so that I could have said, amen, to several things; and amongst the rest, he said, 'If a man could begin at Genesis, and repeat all the Scriptures to the end of Revelation, and was not led and guided by a measure of that Spirit by which the Scriptures were given forth, it would avail him nothing.' Then I saw all that I had availed nothing."

"Being come home, and under great exercise what to do, I searched the Scriptures — read much, and wanted to be informed concerning many things that Friends held. In this time Friends appointed another meeting about a quarter of a mile from my abode, and I had many serious

thoughts what to do. At last I resolved I would go to the meeting, and get near the public Friends, and hear every word they said; and if I liked them well, I would invite them to my house, on purpose to discourse with them privately about several things. . . . The meeting day came and many people flocked to the meeting, and I was diligent to hear the testimony of Truth.

“Thomas Carleton, a man of sweet countenance (as I remember) spake concerning the Spirit of truth being come, that convinceth the world of sin, and that this, if taken heed unto, would lead out of all sin; of which words I was heartily glad, for I said in myself, ‘I have felt that from a child which condemned me for sin; and if this be sufficient to lead out of sin, it is what I have long wanted.’”

The ministering Friends having gone home with C. Story, he and some of his neighbors wrote out some queries on religious subjects to present to them. He says: “When the Friend perceived what we aimed at, Thomas Carleton being pretty quick and expert in answering questions, called for a Bible, and did not so much argue with us, as endeavor to let us see what the Scripture said, putting us gently by, for we were much for arguing: we parted pretty well satisfied.”

By the advice of their friends, C. Story and others who were convinced in that neighborhood, agreed to meet together for Divine worship, and though there was then no minister among them, he says, he felt his “inward man renewed in a sense of the Lord’s nearness.”

“Some years after our conviction, being met in the house of Christopher Taylor to wait upon the Lord, His power and presence in a wonderful manner overshadowed us in our sitting together; and there was much brokenness and tenderness on the spirits of Friends, which spread over the whole meeting, except three or four persons who sat dry, and they proved not well. I being near the door

saw many in the room filled, before the power of the Lord reached me, yet the Lord, in His free love and mercy, was pleased to give me such a share among my brethren, that my heart is always glad when I remember that season of God's love, though now upwards of twenty years ago. And though we were at times plentifully fed with that bread which came down from heaven, and sat together at the Lord's table, where the wing of His power was known to overshadow us; yet at other times the Lord tried us with want; and at a certain time it entered my mind as a weighty consideration, why it should be thus, we being the same people, and sometimes, had very good and comfortable meetings, and were sometimes very dry and barren in our meeting together. As I was thus concerned in my mind, it opened to me that there should be seed-time and harvest, summer and winter, unto the end of the world. So I saw clearly there were times to abound, and times to suffer want; and I desired to rest satisfied in the will of God. As we sojourned here, desiring nothing more than to follow the Lord fully, He not only led us out of the gross evils which are in the world, but out of the customs and fashions that are evil. So that we were singled out from the world in everything we saw to be needless and superfluous; and the fame of truth spread, and our meetings were large, and the exercise of the faithful was to draw nearer and nearer to the Lord."

GILBERT LATEY.

GILBERT LATEY was a prominent Friend of London, in the early days of that religious Society. He was one whose heart was often deeply affected with sympathy for the sufferings of his innocent brethren in religious profes-

sion who were plundered of their goods, exposed to personal abuse, and made to endure long imprisonments in filthy jails, for their faithfulness in meeting to perform Divine worship, and in other ways upholding the pure Gospel principles of which they had been convinced by the Light of Christ. Being known to many persons of power and influence in the State; and being greatly respected for his upright, amiable, and consistent character; his earnest and persevering labors for the relief of those thus afflicted were often blessed with success.

“In all these engagements,” says his biographer, “he kept to and bore the cross of our Lord Jesus Christ, by which he was crucified to the world; and his great self-denial was taken notice of and beloved; insomuch that an eminent Friend and minister of Christ [William Penn?], in one of the former reigns, being then in another nation, having great interest among the men at Court and attending there often, meeting with a Friend one day, told him he had been at Court, and that of all the men among Friends, that he ever knew or heard of, he never followed a man that had a sweeter character than Gilbert Latey had at Court.”

It is recorded of Gilbert Latey, that he was of a sober life and conversation, and having breathings in his heart after the Lord, followed those who were of the best repute, and esteemed to be the most zealous pastors and preachers in that time, often hearing four sermons in a day, and being frequent in private prayer. The Lord beholding the integrity of his heart, prospered him in such a manner, that he grew into great reputation in the world; having much business in his trade as a tailor, and being employed and respected by persons of the first rank in the kingdom. But, through all these outward enjoyments, his desires were still to find peace with the Lord; and in this seeking condition he went to hear those who seemed the most

refined, and from one of them to the other, seeking the living among the dead, yet among them all he could not find his soul's beloved. While thus breathing and seeking after the truth, it was made known to him about the year 1654, that some men who were come out of the North, were to have a meeting at the house of Sarah Matthews, a widow, who lived in White Cross Street [London]. He repaired thither, and having heard the truth declared by that eminent minister of our Lord Jesus Christ, Edward Burrough, was so reached by the power of the Lord, that he was convinced; and being directed to the Light of Christ in himself, and not consulting with flesh and blood, he gave up to the leadings of the Holy Spirit, greatly rejoicing that he had found his soul's beloved, and resolving, through the Lord's assistance, to take up his cross and despise the shame, accounting all things but as dross that he might win Christ.

“Having enlisted himself under the banner of the Lord, made profession of His blessed Truth, and taken up the cross, despising the shame, bearing scorn and reproach, it pleased the Lord to bring a trial upon him, like the cutting off the right hand, or pulling out the right eye. For being still in great business in the world, and concerned with persons of considerable rank, who would have their apparel set off with much cost and superfluities of lace and ribbons, he came under a conscientious concern not to meddle therewith, nor suffer his servants to put it on; which made some say he was mad. Upon his refusing to be concerned in this superfluous part, the great people left him, and his trade decayed so, that having a great many servants, he was forced to part with them; not knowing but he, who lately had such a great business and so many servants, might now himself be a servant to some of the trade, and work at day labor for his bread. This was a close trial; but he patiently waited the Lord's season;

though despised even of his own mother's children, and as it were banished from his father's house; yet he chose to leave all rather than to lose his peace with the Lord. And He, who never forsakes those who trust in Him, was his support, bore up his spirit through all his exercises, and enabled him to be resigned and contented in His will."

As Gilbert Latey was thus concerned to manifest the sincerity of his determination, to "Seek *first* the kingdom of heaven and the righteousness thereof," he experienced the fulfilment of the blessing attached thereto; and his subsequent history clearly shows that he possessed considerable property. In speaking of the fines to which Friends were subjected for meeting together for Divine worship, his biographer says:—"Being a man of [pecuniary] ability, the justices and informers were willing, when they had opportunity, to fix what they were permitted to take, either by law or otherwise, upon him," by reason of which there were at one time warrants against him for several hundred pounds; but the Lord being good to him, even as to His servant of old, made the enemies ready to say, as their master did, 'Doth he serve God for nought; hath He not set a hedge about him, and all that he hath? For notwithstanding their contrivance and subtilty, the Lord preserved both him and what he had, that the destroyers' power was always in measure limited; for which to the great God belongs the praise."

He faithfully bore his testimony to the Lord and His cause, during the times of severe persecution, and shared with his brethren in imprisonment therefor. In his old age, he would often say to his wife, that he had done the work of his day faithfully, and was sat down in the will of God, and felt His peace to abound in him. He often mentioned that he waited the Lord's call and time of being removed, and that there was no cloud in his way.

for the Lord was good to him. This heavenly frame of mind continued to the last; and a few hours before his death he said to those about him, that, "There was no condemnation to them that were in Christ Jesus;" for, said he, "He is the lifter up of my head, He is my strength and great salvation."

JANE HOSKINS.

JANE HOSKINS was born in London, in the year 1694. She was brought up in a religious manner in connection with the Church of England. When about sixteen years of age, she was visited with a severe fit of sickness, which, she says, "reduced me very low both in body and mind: for the terrors of the Almighty took hold of my soul, and then was brought into my remembrance all my sins and misspent time, as well as the good counsel my dear parents had tenderly given me, which I had unhappily disregarded. In this distressed condition I shed many tears, making my moan to Him, who is the helper of His people in the needful time; and was ready to make covenant, that if He in mercy would be pleased to spare me a little longer, the remaining part of my days should be dedicated to His service; and it was as though it had been spoken to me, 'if I restore thee, go to Pennsylvania.' To which the answer of my soul was, 'wherever thou pleasest.' This opening appeared strange to me at that time; but all I wanted then, was peace of mind and health of body. However, it pleased the Lord to raise me up from this low condition, and I as soon forgot the promises I had made in deep distress, and returning again to my old amusements, endeavored thereby to stifle the witness of God, which had been raised in me.

“But He, who in tender mercy strives long with the children of men, and would not that any should be lost, followed me in judgment, and often when alone brought me under great condemnation, so that I was made to cry for strength to overcome the evils which so easily beset me. Then Pennsylvania came again into my mind; but as I was much delighted with outward objects, and strongly attached to such things as were pleasing to my natural temper, so the cross of Christ was thereby made great in appearance to me, and I would reason thus; ‘What shall I do in a strange country, separated from the enjoyment of all my relations and friends?’ But on a certain time it was said in my soul, ‘Go; there shalt thou meet with such of my people as will be to thee in the place of near connections; and if thou wilt be faithful, I will be with thee.’ This was spoken to me in such power, that I was broken into tears, and said, ‘Lord, I will obey.’”

Though she was hindered for a time by the opposition of her parents and friends, as well as by her own unwillingness to go into a strange country, yet these obstacles were removed, and in the nineteenth year of her age she came to Philadelphia. As this step was taken in obedience to the requirings of her heavenly Master, she says, “I felt His good presence near to me; and an eye being opened in me toward Him, I became weaned from the gaities, pleasures, and delights of this fading world; they were all stained in my view, and an ardent thirst to partake of the waters of life and salvation of God took place in my mind. I loved solitude — sought retirement — and embraced all opportunities of attending Divine service, so called, having free liberty from those among whom I lived so to do, they being very kind to me; but still I found not that solid peace and satisfaction to my seeking soul, which I wanted. The reason hereof, as I have since

experienced, was, because I sought the living among the dead, as too many do."

About this time she was brought under severe trials of an outward character, and the way opened for her to settle in Plymouth, as a teacher to the children of some members of the Society of Friends who were living there. Of her employers, she thus speaks: "After I had been some time among them, and took notice of their way and manner of performing Divine worship to God, I was ready to conclude and say in my mind, surely those are His people; and a brave, living people they really were; there being divers worthies among them, who I believe are now in the fruition of joy unspeakable, and full of glory, the earnest of which, they, through mercy, then at times partook of, to the satisfaction of their hungry and thirsty souls. The solid, weighty, and tender frame of spirit some of them were many times favored with in meetings, brought serious considerations over my mind, with this query; Why is it not so with me? And I said in my heart, these people are certainly better than I am, notwithstanding I have made a great deal more to do about religion than they.

"As I was pondering on these things, the saying of the apostle, 'that circumcision or uncircumcision avails nothing, but a new creature in Christ Jesus,' was often brought to my mind. I saw this work must begin in the heart and be carried on by a Divine power. This I was soon convinced of, and therefore could wait with patience, though in silence. But yet the whole work was not completed, it went on gradually, step by step, which demonstrates the paternal care of our Heavenly Father, carrying the lambs in His arms, lest they should be weary and faint! Who can but admire His goodness, and celebrate His praise? His wisdom and power are great. Oh! that all would but dwell under His peaceable government, and

learn of Him who is pure and holy. Through the operation of Divine Goodness, great love was begotten in my heart to these people; and if at any time Friends were concerned to speak against any evil habit of the mind, I did not put it from me, but was willing to take my part, and have sometimes thought it all belonged to me.

“As I continued in this humble frame, and was diligent in attending meeting when I could, Infinite Goodness was graciously pleased to favor me with a fresh and large visitation of His heavenly love, and often tendered my spirit, and begot strong desires after true and saving knowledge, and that the way of life and salvation might be clearly demonstrated; and blessed be His eternal name, He heard my cries, and was pleased to send His servants both male and female, filled with life and power, who sounded forth the gospel in Divine authority, declaring the way to the Father through the door of Christ, and opening the principles of these people, by turning our minds inward to the pure gift and manifestation of the Spirit.

“This doctrine agreeing with what I had in some measure been convinced of, I was made willing to join heartily with it, and was ready to say, these are true ministers of Christ, for they spoke with Divine power and authority, and not as the scribes. Now I was mightily reached unto, and stripped of all self-righteousness, and my state was opened to me in such a manner, that I was quite confounded, and concluded that though I could talk of religion, of being made a child of God, a member of His church, and an inheritor of His holy kingdom, there was as much need as ever to cry, Lord, have mercy on me a poor sinner! not having yet witnessed the law of the spirit of life in Christ Jesus, to set me free from the law of sin and death. Outward ceremonies availed nothing, the new birth was wanting, and must be witnessed in order to prepare me for the work whereunto the Lord had called

me, and was about to engage me in. The baptism of the Spirit was to be known before I could be a member of Christ's church: this great work I saw, by Divine favor I must submit unto, if ever I came to be a partaker of that bread which nourishes the soul unto eternal life.

“But oh! the weight and exercise I was under during this time of refinement; the days and nights of godly sorrow and penitential mourning I underwent, are far beyond my ability to set forth in words; and once being alone I wept exceedingly, and the desire of my soul was, that it might please the Almighty to show me His ways, to teach me His paths which lead to peace, and give me strength to walk therein according to His word; promising that I would endeavor to follow in the way which was most pleasing to Him, for that was what my panting soul most desired. My desires were not for great things, but Divine favor; the Lord alone was become the centre of my happiness, and I believe I should have died at that time, had He not been pleased in a wonderful manner to manifest himself a present help in that needful time, and to reveal himself through His dear Son, Christ Jesus, by administering consolation to my wounded soul, filling my heart with heavenly love, so that my cup ran over, and I was made to cry out, Oh, that all may know thee and thy goodness! His matchless, loving kindness so overcame me, that I thought I could have gone through the world to proclaim the tender dealings of a merciful God to my soul. Here I again renewed my covenant with God, and promised obedience to His commands; and oh, the calm, the peace, comfort and satisfaction wherewith my mind was clothed, like a child enjoying his father's favor, and with inexpressible delight beholding the smiles of his countenance. I was afraid to do or say anything that might offend the Lord, lest the rod might be laid heavy on me, for this is the portion of disobedience. In that

time I became a wonder to many, but was treated with great tenderness by most of the Friends and neighbors. I had laid aside all superfluity of apparel, for which I had been condemned; I attended meetings diligently, and walked three or four miles to them, sometimes alone, meditating upon the Lord, and thought the work of my present and future happiness was now complete in me, that I had nothing to do but sit contented under the enjoyment of Divine favor, rejoicing that I had left all and followed Christ, whom I loved more than my natural life. Thus I concluded in my own mind, not knowing as yet what the Lord was preparing me for, nor that there was a further work allotted me, which I was a stranger to, till one time being in a meeting, and sitting very contented under my own vine and fig tree, a call arose in my mind, ‘I have chosen thee a vessel from thy youth to serve me, and to preach the gospel of salvation to many people; and if thou wilt be faithful, I will be with thee unto the end of time, and make thee an heir of my kingdom.’”

Notwithstanding she had thought the work of her salvation “completed,” yet when it was required of her to preach the word given her, she found great unwillingness to submit to the Divine requisition; and many months of deep suffering were passed through, ere she was brought to yield up her own will, and faithfully to bear this cross.

During the subsequent years of her life, she met with many trials and exercises, designed to promote her own growth in religious experience, and to prepare her for the performance of those services to which she was called by her Divine Master. But through all she was enabled to look to the Lord for counsel and help; and this was remarkably extended, both inwardly and outwardly. The account she has left of the dealings of the Almighty with her, is very lively and instructive. In the course of her religious labors, she twice visited the churches in Great

Britain, and made two voyages to Barbadoes; besides travelling extensively on this continent. She concludes her narrative with the following brief review:

“Upon the whole, I may say as did King David, ‘Day unto day uttereth speech, and night unto night showeth knowledge;’ by sore afflictions we learn experience, and if we make a proper use thereof, all will in due time be sanctified to us, so that we shall receive the word of instruction with joy.”

JOHN BANKS.

JOHN BANKS was one of the early members of the Society of Friends in the north of England. His friends of Pardshaw Monthly Meeting, in the county of Cumberland, have left on record a testimony to his worth, in which they say: “He was a faithful minister of the everlasting gospel, and given up to preach it freely, and labor faithfully in the work thereof: and went through great hardships, and travelled much both by sea and land, in Ireland, Scotland, and in this nation, and most of all in this county, where he labored night and day for the gathering of people to God, and for the settling of those who were gathered. . . . He was instrumental to gather several meetings in this county; being an incessant laborer in the Lord’s work, both in body and mind. . . . It was not only given to him to believe, but to suffer for the testimony of God; in which he was preserved firm and true, to the stripping of his goods by the Conventicle Act, public sale being made of what he had; yet the Lord bore him up over all, that he was as one of the stakes of Zion, that could not be moved. He was afterwards in prison at Carlisle for his testimony; yet retained his integrity and stood faithful.”

In his last illness, he would often say, that notwithstanding all his pain, his soul did praise and magnify the Lord, for His goodness towards him. A few hours before his death, he remarked how well it was to have nothing to do but to die. At another time he said, he was assured it would be well with him, and that he should end in the truth as he began. Some friends being with him a few days before his death, he said to them, "Although I am weak in body and do not know whether I may live much longer or no, I am, however, strong in the Lord, and in the power of His might, and have nothing to do but to die; for I am rich in faith towards God, and my cup is full of the love of God. Whether I live or die it will be well with my soul; for blessed be the Lord; I can say with the wise and holy apostle Paul, that I have fought a good fight and kept the faith, and henceforth there is laid up for me a crown of eternal life."

In the latter part of his life, John Banks wrote a Journal, showing, as he says, "the manner of my education and convincement, how I came to receive the knowledge of God, and of His blessed truth; the travail of my soul under judgment; how I came through the same to obtain mercy at the Lord's hand for sin and transgression." From this valuable record of Christian experience, the following account has been condensed:

"When about sixteen years of age, in the 10th mo., 1654, it pleased the Lord to reach to my heart and conscience, by His pure, living Spirit, in the blessed appearance thereof in and through Jesus Christ; whereby I received the knowledge of God, and the way of His blessed truth, by myself alone in the field, before I ever heard any one called a Quaker preach; and before I was at any of their meetings. But the first day that I went to one, which was at Pardshaw, the Lord's power so seized upon me in the meeting, that I was made to cry out in the

bitterness of my soul, in a true sight and sense of my sins, which appeared exceeding sinful; and the same day as I was going to an evening meeting of God's people, scornfully called Quakers, by the way, I was smitten to the ground with the weight of God's judgment for sin and iniquity which fell heavy upon me, and I was taken up by two Friends. Oh! the godly sorrow that took hold of me that night in the meeting; so that I thought in myself every one's condition was better than mine. A Friend who was touched with a sense of my condition and greatly pitied me, was made willing to read a paper in the meeting, which was so suitable to my condition, that it helped me a little, and gave some ease to my spirit. I was now very much bowed down and perplexed, my sins being set in order before me; and the time I had spent in wildness and wantonness, out of the fear of God, in vanity, sport, and pastime, came into my view and remembrance. The book of my conscience was opened, for I was by nature wild and wanton; and though there were good desires stirring in me many times, and something that judged me and reproved me, and often strove with me to restrain me from evil, yet not being sensible what it was, I had got over it.

“I was like those who make merry over the witness of God, even the witness and testimony of His Holy Spirit, in and through Jesus Christ, His Son, made known in God's great love to the sons and daughters of men. This was that, whereby the Lord many times strove with me, until at last He prevailed upon me. So that I may say, as a true witness for God, and the sufficiency of His power and quickening Spirit, I did not only come to be convinced by the living appearance of the Lord Jesus, of the vanity, sin, and wickedness which the world lies in, and that I was partaker thereof; but by taking heed thereto, through watchfulness and fear, I came to be sensible of the work

thereof in my heart, in order to subdue and bring down the wild nature in me, and to wash and cleanse me from sin and corruption, that I might be changed and converted. But before I came to witness this work effected, oh, the days and nights of godly sorrow and spiritual pain I travelled through for some years! . . . As I travelled under the ministration of condemnation and judgment for sin and transgression, great was the warfare I had with the enemy of my soul, who, through his subtlety, sought to betray me from the simplicity of the Truth, and to persuade me to despair, as though there was no mercy for me; yet in some small measure I knew the Lord had showed mercy to me, which He mixed with judgment, for my sins past. But the experience I had gained in the travail of my soul, and the faith begotten of God in my heart, strengthened me to withstand the enemy and his subtle reasonings.

“I overcame the wicked one, through a diligent waiting in the light, and keeping close to the power of God, waiting upon Him in silence among His people, in which exercise my soul delighted.

“Oh, the comfort and Divine consolation we were made partakers of in those days; and in the inward sense and feeling of the Lord’s power and presence with us, we enjoyed one another, and were near and dear one unto another. But it was through various trials and deep exercises, with fear and trembling, that thus we were made partakers. Blessed and happy are they who know what the truth has cost them, and hold it in righteousness.

“Waiting diligently in the light, and keeping close to the power of God; which is therein received, I came to experience the work thereof in my heart, in order to effect my freedom from bondage, which by degrees went on and prospered in me, and so I gained ground more

and more against the enemy of my soul, through faith in the power of God; without which no victory is obtained.

“My prosperity in the truth I always found was by being faithful to the Lord, in what He manifested, though but in small things; unfaithfulness in which, is the cause of loss and hurt to many in their growth in the truth.

“After I had passed through great tribulation, weeping and mourning in woods and solitary places alone, where I often desired to be, I came to more settlement in my spirit, and peace began to spring in my soul; where trouble and sorrow had been. Then at times I would be ready to think, that I should not again meet with such combats and besetments by the enemy of my soul, as I had passed through. But the more I grew in experience of the dealings of the Lord with me; so much the more did the enemy transform himself, and as he could not prevail by his former presentations, so in his subtlety he would invent new ones. Thus I came clearly to see that it was not safe for me to sit down satisfied with what I had passed through, or the victory I had already obtained; but to travel on in faith and patience, and watch diligently in the light of Jesus Christ, where the true power is still received. For notwithstanding the many deliverances, and strength and victory I had experienced, the Lord, according to the greatness of His wisdom, was pleased to make me sensible of my own weakness, and that there was no strength to stand, no place of safety for me to abide in, but in His power, and under a sense thereof I was humbled, bowed, and laid low.

“Wherefore I took up a godly resolution in His fear, ‘I will rely upon the sufficiency of thy power, O Lord, forever.’ About six years after I had received the truth, through great exercise and godly sorrow, I came to be settled in the power of God, and made weighty in my spirit thereby; and had some openings from the Spirit of

Truth, in silent waitings upon the Lord ; which tended to minister comfort and satisfaction to my soul, in a renewed experience of the dealings of the Lord with me ; and the Lord opened my mouth with a testimony in the fresh spring of life, that I was to give forth to His children and people.”

Having been himself taught in the school of Christ, John Banks was prepared to point out to others the way to the kingdom of heaven, and to speak of those things which his own hands had handled of the word of life. A few extracts from his writings, will show the clear and practical, yet wise and spiritual, character of his advices to those who were seeking deliverance from the power of sin.

In an epistle to the people of Carlisle, he says : “ This, the Light of Christ, the Grace of God, the Spirit of Truth will do for thee, if thou lovest it and believest in it : when thou art tempted to sin, power from God will be given unto thee through it, which thou hast not of thyself, to overcome the wicked one in his temptations. . . . Thus power is given over the temptation, and so over sin ; one temptation and sin after another is gradually overcome ; for as many as believe in Him, who said, ‘ I am the light,’ to them He gives power to become the sons of God. . . .

“ Is not He at the door of your hearts, to call you to repentance, by His light, grace, and holy Spirit ? And if there be not a believing in Him by obeying the same, what availeth His death and suffering to you, and the shedding of His precious blood for you, if sin be not finished here, and transgression put to an end. Eph. v. 5, and read to the 21st verse. No unclean thing can enter into the kingdom of Christ and of God. . . .

“ Was not sin the cause wherefore He suffered : and if the cause through faith in Him, be not taken away, how shall the effect cease ? but if the cause through faith in

Him, be taken away, then the effect ceaseth, and everlasting felicity, world without end, ensueth." . . .

In an epistle on the blessed effects of true and saving faith, written from his prison-house in Carlisle, John Banks thus counsels those "who are young in the truth, and whom the enemy may bear hard upon by temptations." — "Dear Friend, in much tenderness my soul breathes unto the Lord for thy deliverance; and in order that thou mayst be delivered from that which so oppresses thee in spirit, or stands in thy way, mark well what I say unto thee. Thou willest too much, and through thy willing thou wouldst run too fast, and make too much haste, striving to get over things, which is the great cause why thou comest short of obtaining victory through faith." "Stand still and patiently wait to receive the power which the Lord will give to all in His own time, not in theirs, who patiently wait for it; that so patience in thee may have its perfect work, and thou mayst have the victory given to thee over all the temptations of the enemy, through faith in the power of God."

This advice is in accordance with the sense that many have had impressed on them, of the necessity of patiently enduring every dispensation of the Almighty, until its full effect was received. Where a hasty and impatient disposition is indulged, persons are very liable to content themselves with only a partial experience of the work of Grace; and to sit down short of the true rest. That valuable minister, John Griffith, who was a man of great spiritual discernment, thus speaks of this class of professors in his day:—"Others there be, who imagine conversion is effected in an instant; and in order that their deception may be effectual, the false prophet causes fire to come down as from heaven in their sight; he that is prince of the airy region, raises vehement heats and agitations upon their passions. This they call the workings of the Spirit upon

them for their conversion ; immediately after which a kind of heaven is formed, wherein they take their rest with a seeming security, erroneously supposing their calling and election are made sure, and that they can never fall from saving grace, which they doubt not of having in their possession. Oh ! how dangerous is such a security.”

In common with his fellow-members of the Society of Friends, in its early days, John Banks was a full believer in the outward coming, death, and sufferings of Christ ; and in the benefit resulting therefrom to mankind. A few years before his death, he wrote “ A true testimony concerning my faith in Christ,” from which the following passages are taken :

“ I believe in that same Lord Jesus Christ, the Son of God, for remission of sins, and the salvation of my soul, who was conceived of the Holy Ghost, born of the virgin Mary, made a good confession before Pontius Pilate, and was crucified without the gates of Jerusalem.

“ I also believe in Him, as to His appearing the second time, without sin, unto salvation, to all that look for Him, by His living and eternal spirit, the Spirit of truth, which the world cannot receive ; as when He prayed unto the Father, that He would send the Comforter, that leads into all truth, all that believe in Him thereby.

“ When it pleased the Lord to visit me with the day-spring of His love from on high, in the days of my youth, by this Spirit of life and truth, sin and Satan were manifested ; and if at any time I was prevailed upon, by entering into any of his temptations, I was reprovèd and judgèd thereby. But when faith was begotten in my heart, to believe in the Spirit of truth that reprovèd me, I received power from Him in whom I did and do believe, to overcome one sin after another, in order to a perfect freedom from it, which must be in this life, or else there is no entering into the kingdom of heaven. For all who live and

die in sin are unclean, and therefore cannot enter the kingdom.

“This is the blessed effect of the faith of every true believer in the Lord Jesus Christ; as to His birth, suffering, resurrection, ascension, and second coming without sin, unto salvation; in whom all must believe for life and salvation to their souls, whoever come to know the full assurance thereof, in the kingdom of happiness, and endless glory.

“Blessed, praised, and magnified be the worthy name of the Lord our God forever, who hath opened our understandings by His power, whereby we know Him in whom we do believe; which is not to believe in the Light within, distinct from Christ;—or as if people could believe in the Light and not in Christ. But we believe in both as one; knowing and being clear in our understanding, that no separation can be made between Christ and the Light that comes from Him, which shines in the hearts of all true believers; and shines in the darkness of unbelievers, and therefore the darkness cannot comprehend it. So we as truly believe in that same Christ, who laid down His body and took it up again, as in His Light within; and we have benefit to salvation, by the one as well as the other; and of both, they being one; and are willing to lay hold of every help and means, God, in and through Jesus Christ, has ordained for our salvation.”

WILLIAM EDMUNDSON.

WILLIAM EDMUNDSON was the most prominent among the early members of the Society of Friends in Ireland, whither he removed from England whilst yet a young man. He travelled much in the work of the ministry,

not only in his adopted country, but in other parts of Great Britain, and on the continent of North America; and was instrumental in awakening many to an earnest concern for their souls' salvation. He was of great service in promoting the introduction and settlement of meetings for discipline in the Society to which he belonged, and labored fervently that its members might be preserved in that simple and pure conduct and manner of living, and that liveliness of spirit, which were consistent with the principles they professed. Being a man of undaunted courage, and much force of character, his labors with those in authority for the good of his fellow members when suffering from religious persecution, were often blessed and crowned with success. During the civil war attending the expulsion of James the Second from the throne of Great Britain, his dwelling was burnt, his goods plundered, and his life in imminent danger from the violence of bloodthirsty men, by whom he was grossly abused. Through all the vicissitudes that attended his career, he preserved his Christian character unblemished. In his journal he says:

“I was born at Little-Musgrove, in Westmoreland, in the year 1627. . . . After sometime I was bound apprentice in York to the trade of a carpenter and joiner, where I lived some years. In this time, the Lord began to work in the hearts of many people in that city, so that there were great openings in the things of God, both in preachers and hearers. Then the Lord began to visit me with His judgments, and to set my sins before me: many times I was under great exercises concerning my salvation, and also about election and reprobation. So many things wrought mightily in my mind about religion, that I was often brought very low in my spirit, and at public worship in the steeple-house at times, the Lord's judgments would seize upon me heavily. One time in the public worship,

the hand of the Lord was so upon me, that I shed abundance of tears in weeping and bewailing my wretched state; and the priest and congregation took notice of me, but none directed me aright to the Physician who could heal my wounded spirit.

“About this time I went into the Parliament’s army, and there continued part of the war between the king and parliament; and when that was over I went into Scotland under Oliver Cromwell in the year 1650. The Lord began afresh with me, and many times His heavy judgments would seize upon me, and bring me low in a consideration of the life I lived in, and what the end would be; and sometimes His mercies would spring in my heart to my great refreshment, and cause tears of joy and gladness. But I knew not the secret hand that was dealing with me, neither met I with any who informed me, although in the army we had many high professors of religion. Sometimes when I had been on service most of the day, and was lying down in my tent at night, then would arise in my mind the imminent dangers I had passed that day, and the narrow escapes my life had, and what would have become of my soul, if I had fallen while in uncertainty of my future happiness; with resolutions to turn to the Lord by repentance and amendment of life; but when action presented, which I was active in at that time, I got over it again in my vanity.

“In the year 1651, the Scotch army marched for England; we followed and engaged them at Worcester, and overthrew their army. After the fight I was troubled in mind for my vanity, for the Lord preserved my life still; but I fled from judgment, and made merry over God’s witness in my conscience, which testified against me. . . .

“One market-day at Chesterfield, I was in a tavern with others of my companions, and two women of the people called Quakers, spoke of the things of God to the people

in the market. I did not hear of them until they were gone, but the priest of the town, and several with him, abused them. When they had done they came to the tavern, into the room where I and my companions were, it being a large dining-room, where the priest boasted of what he had done to the two women, thinking we would praise him, but I loved to hear of the women, and hated his behavior towards them.

“A young man, a merchant, then present, who frequented my company and would often speak of the people called Quakers, and say their principles were the truth, hearing the priest boast of his abusive behavior to the said two women, answered and said, It was a poor victory he had gotten over two poor women; at which the priest was very angry and began to storm. My spirit rose against him; I started up from my seat, and asked the priest and them with him, if they came to quarrel? saying, if they did, they should have enough. The priest answered, No, not with you, sir. I bid them leave the room, which they presently did; but these things came close to me, and the more I heard of this people the better I loved them, and earnest desires sprung afresh in my heart, that the Lord would show me the way of truth.”

About this time William Edmundson left the army, married, and having bought a quantity of merchant goods, settled in Ireland. He says: “My inclinations were after religion, and my conscience began to be awakened by the Lord’s judgments mixed with mercy, which preserved me.

“I soon sold the goods I brought over, and forthwith went for England to buy more; and coming into the north of England among my relations, at the time George Fox and James Naylor were in that country, James Naylor having a meeting about three miles from where I was, I went to it with my eldest brother Thomas, and another

kinsman, having an earnest desire to converse with some of that people, retaining a love for, and believing well of them from the first hearing the report of them ; and I was glad of this opportunity. We were all three convinced of, the Lord's blessed truth ; for God's witness in our hearts answered to the truth of what was spoken, and the Lord's former dealings with me came fresh into my remembrance. Then I knew it was the Lord's hand that had been striving with me for a long time. This was in the year 1653.

“ Then my understanding began to be opened, and many scriptures were brought to my remembrance, which I had often read, yet understood not ; but now being turned to a measure of the Lord's Spirit manifested in my heart, which had often reprov'd me for evil in my ignorance, I knew it was the truth which led into all truth, agreeably to the Holy Scriptures of the law and prophets, Christ and His apostles, and I thought all that heard it declared must own it, it was so plain to me. A few days after I was thus far convinced of the blessed truth, the Lord's power seized upon me through His Spirit, whereby I was brought under great exercises of mind ; yea, all my parts came under this exercise, for the Lord's hand was mighty upon me, in judgments mixed with mercies ; so that my former ways were hedged up. But I loved the Lord's judgments, for I knew I had sinned against Him, and must be purged through judgment. And though under this exercise of conscience towards God, yet I did my business in England, and shipped my goods to be landed at Carrickfergus or Belfast.

“ Whilst I was at sea, self reasoned strongly to save the duty on my goods, for I had an opportunity to do it, the troop my brother belonged to quartering at Carrickfergus and Belfast, who would have helped me night or day. But I durst not do it, my conscience being awakened to plead for truth, justice, and equity ; yet there was

a great contest between conscience and self, and in this conflict many scriptures were opened to my understanding, that duties and customs ought to be paid ; and though self struggled hard for mastery, yet at last was overthrown, and the judgment of truth prevailed.

“I landed at Carrickfergus, where a trooper readily lent me his horse, and I rode that evening home to Antrim, where my wife lived. When I came to the door, my brother came forth to salute me with his usual compliments ; but the Lord’s power seized upon me at that instant, he was struck amazed, went in, and sat down silent. I was much broken in the power of the Lord before them, and my brother made no opposition, but received the truth and joined with it.

“I returned to Carrickfergus to bring my goods ashore, but the officers required an oath to the truth of my bills of parcels, and not suffering them to come ashore without it, would have seized upon my goods. I told them, I could not swear, for it was contrary to Christ’s command, which seemed a strange thing to them, not having met with the like before ; but the Lord’s truth and testimony was precious to me, and after some time, with much difficulty, I got an order to bring my goods to the custom house. My deportment to the officers and others herein was a wonder to them, and caused much discourse and various rumors to be spread of the Quakers, and of me in particular.

“After I came home with my goods, the Lord’s hand was heavy upon me day and night, so that I travailed under a great conflict between flesh and spirit, and was much cast down with sorrow and trouble of mind : but none there understood the cause of my sorrow and trouble, or gave a word of comfort to ease me. I would have gone far for the company of an experienced Friend. My sleep departed from me, and many times in the night,

in great trouble of mind, crying and weeping, I wished for day, and when day came, my sorrows remaining, I wished again for night. In this restless state, I had none who had trod this path to converse with; so that the rumor of my condition spread abroad among the professors; many would come to gaze on me, jangle, and contend against truth, and some would say I was bewitched; others, I was going mad. So talk and rumor concerning me spread a great way among people.

“About this time one Miles Bousfield came from England to Ireland, at whose house George Fox had been. He had been in some degree convinced of the truth, and came away upon it; he was a great talker of religion, but an enemy and a stranger to the cross of Christ. Hearing of me, and of the exercise I was in, he came to see me. I was not at home when he came, but he talked to my wife, and spoke well of the Quakers and their principles, seeming to be glad that he had found such a companion in this nation as I was, and the comfort we should have of one another.

“When I came home, my wife told me of his having been there, and the discourse he had with her, of which I was glad to hear, and soon took my horse and rode twelve miles to see him, and staid with him all night. He talked abundance of religion, and of the inward work of God in man by His spirit, and spoke well of George Fox and James Naylor, and of their doctrine, which I liked well; but said he knew those things before he saw or heard them; and spoke much of his knowledge of God and Christ. I sat in silence with attention to hear him; for I was cast down, poor, and low in my spirit, yet glad that I had met with such a knowing man in the things of God, and His work in man by His spirit, to advise me in my great troubles of a wounded spirit. He advised me to be cheerful and merry, and not to look at those inward

troubles, that bowed me down; which was the enemy's work to lead me into despair, and destroy me, by swallowing me up in much trouble; and as it was plainly manifest, that God had a love for me, to make me a chosen vessel of mercy, He would love me to the end; and nothing in me could hinder His love, or frustrate His will.

“This doctrine healed me without the cross of Christ or self-denial; which answered my will and carnal desires; for I loved the truth which I was convinced of, and would have had it, together with my carnalities, fleshly liberties, worldly pleasures and profits; so when the Lord's power would rise to bow me down under His cross, I would reason against it with those arguments afore mentioned, and thereby would get from under judgment. But this ease and slight healing lasted only about a week; for the Lord would not leave me so, praised be His name forever, whose merciful hand preserved me, and His power took fresh hold of my heart and inward parts, which bowed me under His judgments, and opened the eye of my understanding, plainly showing me there was that alive in me that must be crucified, which opposed the will of God.

“Then I saw where Bousfield was, and all of his spirit, and the wounds of my restless spirit were opened wider than before, and Major Bousfield's slight cure was all marred, and the false rest he set me in taken away. I had none now to trust to but the Lord, for counsel and information, whose care was greatly manifested for my preservation, redemption, and information, through many temptations and deep afflictions that did attend me many ways, with many opposers and contenders. I was weak, but the Lord's strength was perfect in weakness, and His spirit and power increased in me through obedience to the cross of Christ, wherein I was daily exercised, and thereby

grew into acquaintance with the Lord's work, to make me a vessel for His purpose.

"In the spring following, I removed with my family from Antrim, to live in the county of Armagh; took a house and grazing for my cattle, and kept a shop of some merchant goods, where I became the talk and gazing stock of the people. Professors watched me narrowly to get occasion against me and the principles of truth I professed, but the Lord strengthened me in my watch over my words and deeds, and so cut off occasion from them that sought occasion against the truth and me.

"In those days, to use the plain and proper speech, as thee and thou to a single person, and keeping on the hat, were strange things to people, and few could suffer them to be used; but would reflect in abusive words, and sometimes use blows or throw stones. Keeping to one price in selling goods, and to the first asking without abatement, was a great stumbling block to most sorts of people, and made them stand at a distance from buying for some time, until they saw further into the justice thereof. All things were rough and rugged in the world, and the cross of Christ was foolishness, and a stumbling block to them.

"My exercises and trials both within and without were many, and of divers sorts, beyond what I can express. The Lord's judgments clave close to me; I was made to love them, and willing to wait upon the Lord in the ways thereof. Sometimes when the Lord's hand would be easy with me, I would be afraid lest He should withdraw His hand; then my desires were to the Lord not to slacken His hand, but to search me thoroughly; for His judgments were become sweet to my taste, which He many times mixed with springs of mercy, to my joy and comfort. Business in the affairs of the world became a trouble to me, though there were presentations and opportunities to get riches. . . .

“My brother being convinced of the truth, my wife, he, and I, met together twice a week at my house; in a while after four more were convinced, and then we seven met together to wait upon God, and to worship Him in spirit and truth. The Lord’s mercy and goodness were often extended to us to our comfort and confirmation, in the appearance of His blessed truth received in our hearts.”

An incident recorded in William Edmundson’s Journal, is here introduced, to illustrate the manner in which the Lord is pleased at times to operate on the hearts of His servants for the accomplishment of His designs; and also to show the strength of that faith, which led this Friend to turn his back on his home, though he believed his property was in danger. He says:

“About this time there were two women Friends from London, Anne Gould and Julian Westwood, who came to Dublin and travelled to Londonderry, having some drawings to that place. After some service for the Lord there, they travelled to Colerain, so through the Scotch country to a place called Clough, all on foot in winter time, wading rivers and dirty, miry ways. Anne Gould being a tender woman, was much spent and staid at Clough; the enemy persuading her that God had forsaken her, and that she was there to be destroyed, so that she fell into despair; but I knew nothing of them.

“At this time my brother and I were at a fair in Antrim; being late there, we proposed to lodge that night at Glenavy, six miles on our way homeward. Before we got to Glenavy, I was under a great exercise of spirit, and the word of the Lord came unto me, that my shop was in danger to be robbed that night. I told my brother of it; so we concluded to travel home, and went about a mile beyond Glenavy; but my spirit was still under a great exercise, the word of the Lord moving me to turn back towards Clough. I was brought under a great exercise

between these two motions, to travel back and my service unknown; and my shop on the other hand in danger to be robbed, which brought me into a great strait, for fear of a wrong spirit. I cried to the Lord in much tenderness of spirit, and His word answered me, That which drew me back should preserve my shop; so we went back to Glenavy, and lodged there. That night I slept little, because of many doubts about the concern: on the other hand I durst not disobey, for I knew the terrors of God for disobedience.

“The next morning, my brother went home, but I rode back to Antrim. Towards evening I came to Clough, and took up my lodging at an inn, the country being generally inhabited by Scotch people and Presbyterians. When I came into the house, I found Anne Gould, in despair, and Julian Wastwood with her, but when they knew who I was and heard my name, for they had heard of me before, the poor disconsolate woman revived for joy and gladness, and got up, for she was in bed overwhelmed under trouble of mind. I saw then that my service of coming there was for her sake. When we came to discourse of matters, I told them how I was brought there by the good hand of God, led as an horse by the bridle, to the place where they were. They therefore greatly rejoiced and praised God; the tender woman was helped over her trouble; and she saw it was a trial of great temptations she had lain under. They had a mind to go to Carrickfergus, to my house, and to Dublin to take shipping for England; but neither of them would undertake to ride single, therefore I was forced the next day to carry them behind me, first one and then the other. When we came in very foul way, I set them both on horseback, and waded myself through dirt and mire in my boots, holding them both on horseback with my hands. We came to Conyers that night, and lodged there; the

next day I got them to Carrickfergus; and there leaving them, rode home, and sent my brother and two horses, to bring them to my house.

“When I came home, I inquired about my shop, whether it had been in danger of robbing? They told me, the night I was under that exercise about it, the shop window was broken down and fell with such violence on the counter, that it awakened our people, and the thieves were affrighted and ran away. So I was confirmed it was the word of the Lord that said, that which drew me back should preserve my shop, and I was greatly strengthened in the word of life, to obey the Lord in what He required of me; for I was much afraid lest at any time my understanding should be betrayed by a wrong spirit, not fearing the loss of goods nor sufferings for Truth, its testimony being more to me than all other things.”

In another part of his Journal, he bears this testimony to the feelings that actuated the members of the Society of Friends in that time, when the dew of its youth rested upon it:

“In those days the world and the things of it were not near our hearts, but the love of God, His truth and testimony lived in our hearts; we were glad of one another’s company, though sometimes our outward fare was very mean, and our lodging on straw; we did not mind high things, but were glad one of another’s welfare in the Lord, and His love dwelt in us.”

As William Edmundson in his youthful days was concerned to dig deep, and lay the foundation of his spiritual building on the Rock, he found it able to endure all the storms that assailed it through a life prolonged to nearly eighty-five years — a life marked with abundant labors for the spiritual and temporal welfare of his fellow-men, and accompanied with trials of no ordinary nature. The

following memorandum, penned in his old age, gives a brief review of his course.

“In the Eighth month, 1704, in the seventy-seventh year of my age, being under much affliction and weakness of body, I was resigned unto the blessed will of the Lord, and were it His time, would gladly have been dissolved and at ease, ‘where the weary are at rest, and the wicked cease from troubling.’ For I was not afraid of death or the grave, but could say, through the tender mercy of God, ‘Death, where is thy sting? Grave, where is thy victory?’ through steadfast faith and hope in my Lord and Saviour, Jesus Christ, who suffered for me, and whom death or the grave could not hold; but who rose again, and appears before the Father for me, as advocate, mediator, and interceder. In my youthful days He was pleased to visit me with the appearance of His Holy Spirit, to turn me from the evil of my ways, making me sensible of His judgments and mercies, calling me by His grace to a reformation; and also put me into His service in the ministration of the Word of Life, and doctrine of His kingdom, endowing me with a talent of His Holy Spirit of understanding in doctrine and discipline, for the benefit of His church. In which I have labored for the space of above fifty years, according to my strength and ability, through many troubles, deep exercises and perils of divers kind, by sea and land, which fell to my lot in the Lord’s service, both in the wilderness by robbers and blood-thirsty murderers, by open opposers and enemies to truth, and, worst of all, by false brethren under the same profession. These things, and many other great exercises and straits, the Lord’s arm and gracious providence have still preserved me through, and supported me over in the faith that gives the victory, having blessed His work, and given the testimony of His truth dominion to this present time.”

His friends testify, that, “Having run the race with

patience, and kept the faith, he departed this life in sweet peace with the Lord, in unity with his brethren, and goodwill to all men."

JOSEPH PIKE.

JOSEPH PIKE was a valuable elder in the Society of Friends, and was born in the year 1657, near Cork, in Ireland. In his old age, he wrote an account of his Christian experience, chiefly for the use of his own children, in which he thus narrates the dealings of the Almighty with him :

" Before I was seven years of age, the Spirit of the Lord began to work in my mind, and strove with me, to bring me off from childish playfulness and vanities. His holy light in my soul, as I soon after found it to be, convinced me that I ought not to give way to, nor do, this or the other thing which presented ; and when at any time, I did what I should not have done, it brought upon me trouble and condemnation, even in those early days, as it hath always since, when I did anything that offended the Lord.

" Though I did not presently know that it was the Lord's Spirit which I felt working in me, as Samuel knew not the Lord's voice when a child, yet being convinced in myself by its holy convictions, that I ought not to do those things which brought trouble upon me, and also, that when at any time I refrained from doing what caused this trouble, I had sweet peace and satisfaction of mind, it made me the more to attend to its dictates, and drew me off from many childish actions, which youth are prone to ; whereby, I grew into sobriety beyond many of my age, until I came to be about nine years old.

“But in a little time after, I began by degrees to lose this condition; and I well remember how the enemy of my soul worked in a mystery, insinuating into my mind, ‘What harm or evil is there in things that are accounted innocent diversions?’ And being of a lively, active temper this bait took with me; so that my mind was drawn off from attending to the convictions of the Lord’s Holy Spirit in my heart, which did often bring trouble and condemnation upon me. Beginning to love playful pastimes, I lost that inward sweetness and peace which I had before enjoyed; and by endeavoring to stifle these secret reproofs, I grew harder, until, from a desire to keep company with other wild boys, I took delight in getting out into the streets to play with them, so that I grew very wanton, although my dear parents endeavored to restrain me. After I had been associating with such companions, when I came to be a little still, the Lord’s judgments would seize me and bring me under great trouble of soul; then I would resolve to refrain and do so no more. Yet perhaps the next temptation that offered, I could not withstand, but fell into the same snare again.

“Thus it was with me, until I came to be about twelve years of age; although, to the praise of the Lord, I was preserved from any very wicked or gross actions.

“William Edmundson, of Rosenallis, that worthy and honorable Friend and father in Israel, was concerned about this time to visit Friends of this province; and being at Cork, the evening meeting fell in course at the house of the widow, Bridget Denis, who became a faithful Friend, and towards her latter end had a testimony for Truth, and I doubt not died in the Lord. To this meeting I went with great heaviness and sorrow upon my soul, under a mournful sense of my repeated transgressions against the Lord; and also with earnest cries, that He would be pleased to forgive me, and for the time to

come grant me power and strength over the temptations of the enemy; for I clearly saw, that I was not capable, by any ability of my own, to preserve myself from the least evil, agreeably to the saying of our blessed Lord, 'Without me ye can do nothing.' I sat down in the meeting full of sorrow; and Wm. Edmundson's testimony so reached my inward state and condition, and pierced my very soul, that I could not refrain crying out in the meeting, under a sense of my sins, and of the Lord's terrors and judgments, which I then felt beyond what I had ever before experienced. And I was, at that time, as truly baptized by the powerful preaching of the word of life by him, as those were to whom the Apostle Peter preached; Acts ii. 37. Then, oh then, were my sins, and the sinfulness of them set before me; and in the agony and bitterness of my soul, I secretly cried unto the Lord for the pardon and remission of them, with humble prayers unto Him, that He would be pleased to enable me by His Holy Spirit to walk more circumspectly for the time to come, and do His holy will, and that I might truly serve and worship Him in spirit and in truth.

"But the Lord's heavy judgments continued upon me for a considerable time, how long I cannot exactly remember, but I believe for some months, until I became obedient to His divine Light and good Spirit in my soul, without which I could not perform anything that was acceptable to God. And I have since found by living experience, that although our Lord and Saviour Jesus Christ, by His sufferings and death, placed me and all mankind in a condition capable of salvation, yet the completion thereof was, and is, in our obedience to His Holy Spirit, a measure of which, according to Scripture, He hath given to each of us 'to profit withal,' that we may thereby work out our own salvation.

"After the baptizing power of the Lord had thus seized

upon me, I had dominion given me over those temptations which had before so often prevailed upon me, and I grew easier in spirit and had great sweetness and comfort. My companions wondered at this alteration; and when I passed them in the street, I have overheard them say one to another, 'What's the matter with Joe Pike? he won't speak to us;' at which I rejoiced greatly in my heart, with humble thanks to the Lord, that he had given me so much power and victory over the temptations into which I had before so often fallen. Then did I begin to love the Lord, and I delighted to turn my mind inward, and diligently to wait upon Him, by the help of His Holy Spirit, by which I gradually grew in experience and knowledge of the things of God. Oh, then, how did I love to go to meetings! and I longed for the meeting days; and when there, endeavored to have my mind inwardly exercised towards the Lord, whom I loved with all the powers of my soul. Oh! how near and dear to me were the faithful, ministering servants of the Lord, as also other faithful Friends, in whose company I greatly delighted, and loved to hear them speak of the things of God; my mind being wholly taken off from the vanities, plays, and pastimes of the world; *all was nothing to me!* And when I could, I went into some secret place to wait upon the Lord, and there I poured out my soul unto Him, with overflowing tears of joy, that He had so mercifully wrought this great change in me; and I may say, with humble thanksgiving and praise to His holy name, that He was pleased to accept of my tender offering of a broken heart, in returning upon my soul at times the sweet incomes of His divine power and living presence, to the overcoming of my spirit with unutterable joy. . . .

“The remembrance of such seasons is renewed within me at this time, for which my soul is melted into tenderness, with humble thanksgiving and praise to His Holy

and Divine Majesty, that He has kept me alive in Spirit now to old age, to bear this testimony for Him from my own experience, that His holy truth waxes not old as doth a garment; for although I am decayed in body, and through the weakness thereof, seem to be near the brink of the grave, yet to the praise of the Lord I can say, I am as strong in Him, and in the power of His might, and feel my spirit as zealous for His holy name and testimony, as at any time of my life; for which, all that is within me magnifies and extols, even with my mouth in the dust, the holy and eternal name of the Lord of Heaven and earth, who liveth forever and ever!

“Before I had reached my fourteenth year, by the Lord’s Holy Spirit working in me, I came to witness a state of purity, holiness, and innocency; in which, not so much as a vain or foolish thought could arise in my mind, but the holy Light of Christ did presently let me see it, and judge it, so that I abhorred all evil thoughts, words, and actions, and loved truth and righteousness with all my soul. . . .

“Notwithstanding I had by the power and spirit of the Lord, attained to a state of purity, yet, alas! I lost it again, for want of true and diligent watchfulness to the Light, and closely following the leadings of it, and not through any gross evil I had committed. Between the age of fourteen and fifteen, I began to grow more negligent in waiting upon the Lord, and thence into more coldness of love to Him, and so by degrees to lose that tender frame of spirit I had formerly witnessed. And then the enemy of my soul tempted me with the pleasures and vanities of the world, so that my mind was allured and drawn towards them, and I did love and delight therein. Among the rest I was inclined to take pleasure in fine apparel, and the like, as I could get them, according to my station, of which I remember a particular in-

stance. Having got a pretty fine new coat, the spirit of pride arose in me, and passing along the street (I remember the place), I thought myself, as the saying is, somebody; but amidst these vain and foolish thoughts, I was in an instant struck as with an arrow from the Lord, and it swiftly passed through my mind after this manner; 'Poor wretch! was not Jesus Christ, the Lord of heaven and earth, meek and low of heart, and His appearance mean on earth? He was not proud and high; wilt thou, poor worm, be high and proud of thyself or clothes?' These thoughts so wounded my spirit that I went home very sorrowful and dejected; but this went off in a little time, for the delights of the world began to take root in me, and my mind went after them, by which I was drawn away from the Lord. . . .

"When about eighteen years old, the Lord was graciously pleased to grant me a renewed visitation, not in that sudden and extraordinary manner as before, but in a more gradual way. He did arise, and give me a full and clear sight of my condition, and how I was estranged from Him in Spirit; and that if I continued therein, I should grow harder and harder, and in the end, be undone forever. The sense of this brought me into great horror and distress, with bitter lamentation; under which I lay some time, until the Lord was mercifully pleased to tender my spirit a little, and assist me to pray unto Him for a repentant heart, on account of my past disobedience, in so ungratefully departing from Him, which indeed lay as a mill-stone upon my soul, and brought me into sore agony and distress of spirit. I then sought to be alone in unseen places, where I often poured out my soul unto the Lord with many tears, begging for mercy and forgiveness; for I saw that I had come to a great loss, and that I must unlearn many things that I had learned in the night of my apostacy in spirit from Him, though not in principle

or profession, during which the evil root and nature had grown strong in me. I also saw that nothing could destroy this but the axe, the sword, the hammer, and the fire of His Holy Spirit, and that I must be regenerated and born again, before I could ever attain to the condition I had lost, and which the light of Jesus let me see very clearly. . . . My distress was such, that if the Lord, in mercy, had not pitied me, and by granting a little hope and ease of spirit, helped me, I believe I should have sunk under it, my misery was so great; for I was at times so overwhelmed with sorrow, that I was almost in despair of ever getting through my afflictions, fearing that I was utterly forsaken.

“When I had continued in this state a considerable season, ready to faint in spirit, the Lord did, in His own time, not in mine, neither in so powerful a manner as I desired, again arise, with a little of the light of His countenance for the ease of my distressed soul; which yet continued not long with me. Then did I fall again into the same misery. Thus was I afflicted and tossed as with a tempest, until I was almost worn out with sorrow; plunged into spiritual Jordan or judgment again and again, not only seven times, but more than seventy times seven. Oh, the wormwood and the gall that I was made to drink of in that day! ‘my soul hath them still in remembrance and is humbled within me.’ Yet, with thanksgiving and praise to the holy name of the Lord, He brought me through at last, and set my feet upon His rock. . . .

“Though the excess of my troubles and exercises wore off in a few years, and I could, at times, when so enabled, sing in my soul, as well of the Lord’s mercies as of His judgments; yet I was not for many years, at seasons, without sore fights of affliction with the enemy of my soul, *nor am I to this day*; for most certain it is, there is no state attainable on this side the grave, beyond that of

watchfulness. Our Lord said to His disciples, 'Watch and pray, lest ye fall into temptation.' I have compared the soul of man to an outward garden; though it be cleansed from weeds, yet as it naturally produces them, if it be not watched and kept clean, the noxious and troublesome weeds will sprout again, and if suffered to grow, will choke the tender and good seed sown. Our hearts are 'deceitful above all things,' and naturally prone to evil, and as the prophet adds, 'desperately wicked;' and though by the power and sword of the Lord's spirit, many things may be as it were destroyed and dead, yet if we do not diligently watch in the Light, the enemy will steal in again, and revive some of those things which appeared to be eradicated, especially such as we are naturally most inclined to."

In this instructive narrative, Joseph Pike speaks of being led astray in his very young years, by his fondness for youthful pastimes. The inference to be drawn from this is, not that playfulness in a child is wrong in itself, but that like all other things it must be kept within such limits as the Witness for truth in the heart shows to be needful for the peace and safety of each individual. The enemy of all good adapts his temptations to the varied circumstances of all. While he would lead the child to excessive indulgence in the playful sports adapted to youth, and thus prevent him from heeding the voice of the Spirit of Truth; he endeavors to absorb the thoughts of older persons with the business or pursuits of ordinary life. The path of safety is the same for all — obedience to those restraints and directions impressed on the mind by Divine Grace.

SAMUEL BOWNAS.

SAMUEL BOWNAS was for more than fifty years an active laborer in the work of the Gospel, and in that service travelled in the continent of America, as well as in his native country, Great Britain. From a review of the dealings of the Almighty with him, which he wrote in advanced life, it will be seen that his prompt and full submission to the Heavenly visitation with which he was favored, was followed by an unusually speedy call to enter on the work of the ministry. He says:

“I was born in Westmoreland, within the compass of Great Strickland Monthly Meeting, about the year 1676. My father died before I was one month old; but I have been informed that he was very honest and zealous for Truth in his time, having been a considerable sufferer for the cause of religion, both in loss of goods and liberty, the meeting being kept in his house in some of the hottest times of persecution in King Charles the Second’s reign. Being left so young, and my mother having but a scanty subsistence of about four pounds and ten shillings a year, with a dwelling for herself and two children, at about thirteen years of age I was put to learn the trade of a blacksmith, with an uncle, who used me unkindly. I was afterward placed apprentice to a very honest Friend belonging to Brigflatts meeting, near Sedberg in Yorkshire, whose name was Samuel Parrott. All this time I had no taste of religion, but devoted myself to pleasure, as much as my circumstances would permit, though my mother had kept me very strictly while I was under her care. She would frequently in winter evenings take opportunities to tell me passages of dear father’s sufferings, admonishing me so to live, that I might be worthy to bear the name of so good a man’s son, and not bring a reproach on myself and

parents: also putting me in mind, that if she should be taken away, I should greatly miss her both for advice and other ways to assist me; and advised me to fear the Lord now in my youth, that I might be favored with His blessing. These admonitions at times brought me into great tenderness, being afraid she would die before I was capable to live in the world; and she took me frequently to meetings with her, where she often had some words in testimony. Persecution being still very hot, and Friends locked out of their house at Strickland, we met at the door, and I remember when I was a child, and went to meeting with my mother, the informers came twice; the first time the meeting had been over about half an hour, the second time not quite so long, so that we escaped their hands both times. Many Friends were in prison at Appleby for attending that meeting, whom my dear mother went to visit, taking me along with her, and we had a meeting with the prisoners, several Friends from other places being likewise there by appointment. I observed, though very young, how tender and broken they were; and I was very inquisitive of my mother, why they cried so much, and thee too, said I, why did thee? She told me that I could not understand the reason of it then, but when I grew up more to man's estate I might.

“To return to my apprenticeship; I had a very kind, loving master and mistress, but who had little consideration about religion, nor any taste thereof. On First-days I frequented meetings, and the greater part of my time I slept, but took no account of preaching, nor received any other benefit, than that being there kept me out of bad company, which indeed is a very great service to youth. I took much liberty in discourse, and was taken notice of, as a witty, sensible young man: but often on my bed I reflected on my way of life with sorrow, yet frequently fell into the same way again. I was never given to swearing, nor to

any very gross vice, but what I gave way to most, was jesting, and turns of wit to provoke mirth, which gave me often, after it was over, a heavy heart. Thus I went on for nearly three years; but one First-day, being at meeting, a young woman, named Anne Wilson was there and preached. She was very zealous, and I fixing my eye upon her, she, with a great zeal, pointed her finger at me, uttering these words with much power: 'A traditional Quaker, thou comest to meeting as thou went from it the last time, and goest from it as thou came to it, but art no better for thy coming; what wilt thou do in the end?' This was so suited to my condition, that, like Saul, I was smitten to the ground, but turning my thoughts inward, in secret I cried, Lord, what shall I do to help it? And a voice as it were spoke in my heart, saying, Look unto me, and I will help thee; and I found much comfort, which made me shed abundance of tears. Then I remembered what my mother told me some years before, that when I grew up more to man's estate, I should know the reason of that tenderness and weeping, which I now did to purpose. I went home with a heavy heart, and could neither eat nor sleep as I used to do, but my work never succeeded better in my hands than it did at this time, nor was my mind ever less in it. My conduct, as well as countenance, was much altered, so that several in the family were fearful that I should fall into a kind of melancholy; but I longed for the meeting-day and thought it a very long week. When the time of meeting came, my mind was soon fixed and staid upon God, and I found an uncommon enjoyment that gave me great satisfaction, my understanding being opened, and all the faculties of my mind so quick, that I seemed another man. A divine and spiritual sweetness abiding with me night and day, for some time, I began to see and understand the Scriptures, and the nature of preaching the doctrine of the

gospel in the power and spirit, plainly seeing the difference, between a teacher of the letter and of the spirit, which till then I was wholly ignorant of, not having, before that, the least degree that I could perceive of Divine understanding. But upon looking back and considering what I had heard such and such Friends preach, which at that time I did not understand, I now understood it clearly, which was a plain demonstration to me, that all saving knowledge is from Divine light, which we cannot comprehend, until we are assisted so to do by a visitation from Heaven.

“Now the Scriptures and ministry, from the openings of the Spirit, seemed so clear and plain to my understanding, that I wondered anybody remained unconvinced, supposing them to see the truths of the gospel in the same light that I did. That saying of the apostle, wherein he asserts his knowledge of the Son of God being come, to be, by ‘receiving an understanding from Him,’ was clearly discovered to me, so that I plainly saw a distinction between the children of light, and the children of this world — the spiritual and the natural man; and that the natural man could not receive the things of the Spirit of God, being foolishness to him; he cannot know them, because they are known ‘only by the Spirit,’ as the apostle asserts; and I found myself much improved in Divine wisdom and saving knowledge.

“As I was going to meeting, walking alone, it came very livingly into my mind, that if I was but faithful and obedient to the heavenly vision, I should soon be qualified to teach others, and more especially, as I saw by experience wherein my shortness had been, in being contented and easy with a form of truth and religion, which I had only by education, being brought up in plainness of both habit and speech; but all this, though very good in its place, did not make me a true Christian; I was but a

traditional Quaker, and that by education only, and not from the Scriptures, because they were a book sealed to me. And I now saw plainly, that education, though ever so carefully administered, would not do the work; although a pious education ought by no means to be neglected, but all parents and guardians ought to be stirred up to their duty in that respect; yet we must consider, that it is not in the power of parents, or the most pious tutors, to confer grace, which is the gift of God alone; nor can any come into the true fold but by this door, as said our Saviour concerning himself. It plainly appeared to me, there was no other way but this, viz., by the Spirit of Christ alone, to attain to true faith, which works by love, and gives victory over our infirmities and evil deeds, working such a change in us, that we can in truth, from experience, say, 'we are born from above;' and by virtue of that birth only, is the true knowledge of the kingdom and the things of God attained, and by no other way or means, although ever so well contrived by human art. Being experimentally sensible of this change wrought in my mind, it looked the more likely that I might, in time, be qualified to speak to others of my own experience of the operation of the Spirit in my mind, not thinking the time so near at hand, as it appeared when I came to the meeting; for I had not sat long therein, when a great weight fell upon me, with some words to speak; but I considered, being willing to be my own carver, that it was too soon to undertake such a task, being but an infant in religion; not remembering the small time between Paul's conversion and his preaching the gospel. My former conduct with my companions, many of whom were in the meeting at the same time, also stood much in my way, for my reformation was but three weeks old that very day, so that I concluded, so sudden a change would hardly be borne. I did not at that time, for these reasons, give up,

and the burthen was taken from me. But after meeting it came upon me again with double weight, and affected me so very greatly, that I was much alone, and my countenance so altered with weeping, that my master took occasion to inquire how it was with me. I gave him as plain an account as I was capable of, with which he was much affected, and broken into tears. I feared that I had by disobedience so much offended, that I should be cast off forever; but with exhortations from Scripture and otherwise, he endeavored to pacify me, not doubting but that I should again have the like offer made me, putting me in mind of Gideon's fleece, etc.

“When next meeting-day came, I went in great weakness and fear, and would rather have gone elsewhere than to meeting. Sometime after I was in the meeting, I felt the same concern as before, and sat under the weight of it, till the meeting was almost over, and then hardly knew how I got upon my feet, but did, and broke out with a loud voice in these words, ‘Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell. I say fear you Him who will terribly shake the earth, that all which is movable may be shaken and removed out of the way, that that which is unmovable may stand.’ This was all I had to say at that time. But oh! the joy and sweetness I felt afterward, I cannot express, and the pleasure of my mind appeared in my countenance, so that my master took notice of it, and spoke so feelingly as plainly demonstrated he was a partaker with me of the same rejoicing.”

Though Samuel Bownas was thus early brought forward in public religious labor, yet he experienced a share of those trials and exercises of spirit which always attend the progress of the true followers of a crucified Saviour. Thus soon after his apprenticeship had expired he felt a

concern to visit Scotland. In this journey, he says, "The poverty of my spirit was so exceedingly great and bitter, that I could scarcely bear it, but cried out aloud, which so surprised my companion, that being on foot, he feared it would be too hard for me, for I complained that I was deceived or mistaken; because while I was in my master's work, I rarely by night or day was without some degree of Divine virtue on my mind, but now I could feel nothing but the bitterness of death and darkness; all comfort was hid from me for a time, and I was baptized into death indeed." After this trial of his faith had passed over, he thus speaks of this proving season, and his remarks may be an encouragement to others who are similarly proved: "The Lord let me see *His kindness* to lead me through that state of poverty, which was of great service to qualify me to speak to others in the like condition, and that trials of sundry kinds were for my improvement and good, tending to my establishment in the true root of a Divine and spiritual ministry; and the doctrine of our Saviour and His apostle did much comfort me."

Through various exercises and conflicts, Samuel Bownas was enabled to pursue the Christian journey to the end of the race. His friends have left on record this testimony to his character. "His ministry was lively and powerful to the last, to the edification and comfort of those who were favored with it. His removal was a great loss to Friends in these parts, but we have reason to believe it was his great gain."

SAMUEL FOTHERGILL.

SAMUEL FOTHERGILL was one of the most eminent among the ministers of the Society of Friends, about the middle of last century. He was a native of Yorkshire,

England, and was born in the year 1715. About the age of seventeen, he was placed apprentice, as a shopkeeper, with a Friend at Stockport. "He was endowed," says his biographer, "with considerable talents; he had a strong mind, and was of an active, lively, and even volatile disposition." These qualities caused his company to be much sought after, and early introduced him into society at Stockport, of an injurious and hurtful character, calculated to dissipate and eradicate those lessons of piety and virtue which his worthy father had earnestly labored to impress upon the minds of all his children.

"Yielding to the temptations to which he was thus exposed, Samuel gave way to the indulgence of his evil passions, and, with his new companions, abandoned himself to the pursuit of folly and dissipation." Of his own condition at that time, he thus speaks:— "I wandered far from the garden inclosed, and laid myself open to the enemy of my soul: I kept the worst company, and subjected myself to almost every temptation, broke through the fence of the sacred inclosure, and trampled it under my feet; and when, for a time, I found the least inclination to do good, evil was present with me, and I went on from one degree of iniquity to another. My wickedness so far increased with my diligence, that at length, alas! I beheld the strong wall broken down, the garden wall destroyed, the mound left defenceless, and no hope left of returning peace to my afflicted soul. . . . I strayed to that degree, that my life became a burden to me, and I wished that I had never been born."

Yet he was not utterly cast off nor forsaken even in the midst of this sinful career. Many were the strivings of the Spirit of Truth with his soul, and frequent the visitations of Divine grace. Many were the deep trials and conflicts through which he passed, alternately yielding and resisting, until at length his spiritual state and his danger

were very forcibly brought before him, attended by a deep persuasion that these offers of mercy would be no more renewed, and that if he now any longer resisted, the day of his visitation would be over, and his destruction certain and inevitable. So powerful was the impression, that it brought him into great trouble and distress, and caused renewed and very earnest prayers for help and strength; he cried mightily for deliverance.

His father, John Fothergill, was about to embark for a religious visit in America. The conduct of his son Samuel had been as wormwood and gall, bitter indeed to his soul. Memorable and affecting was their last interview. After imparting to his son deep and impressive counsel, he took his leave in these words: "And now, son Samuel, farewell, farewell — and unless it be as a changed man, I cannot say that I have any wish ever to see thee again."

These parting expressions, this powerful appeal from a father, whom, notwithstanding his disobedience, he still tenderly loved, uttered during what might prove to be the last time they should meet in this life, together with the awful solemnity and deep feeling with which they were accompanied, produced a strong impression upon Samuel Fothergill; they remained as if engraven upon his heart, and assisted to confirm and strengthen him in the path of repentance and conversion upon which he had entered.

Yielding to the powerful convictions of Divine grace, he came to feel the terrors of the Lord for sin, and was made willing to abide under His righteous judgment, because he had sinned, and so was brought into a state of deep repentance; and as a brand plucked out of the burning, and as one awakened from the sleep of death, in due time he witnessed a deliverance from the bondage of corruption, and a being created anew unto holiness, the end whereof is eternal life, through Jesus Christ our Lord.

In a letter to his sister dated 2d mo. 9th, 1737, he relates his experience as follows :

“I found upon examining my state, that I was on the very brink of destruction and ruin, and it pleased the Lord to kindle in my soul earnest desires to be delivered from my dreadful condition, which the Lord in mercy showed to me as it really was; thereby bringing me into deep and unutterable anxiety of soul. Oh, the anguish of that day; the weight of sorrow I daily labored under was more than I can express, or any, not acquainted with the operation of the Spirit of judgment and of burning, can conceive.

“But through infinite mercy I can now say with a humbly thankful heart, it was a repentance never to be repented of; for notwithstanding my open rebellion and defiance to the tenderly striving Spirit of grace, that long strove with me in order for my recovery, I have in a degree witnessed favor from the Almighty, and the knowledge of acceptance with Him, which is more to me than anything else.

“Many yet continue to be the deep and humbling times I go through; many the anxieties of soul I have to pass under; yet the Lord in mercy is at times helping me over everything that would hinder my spiritual progress, and giving to find times of refreshment in His Divine presence.”

In one of S. Fothergill's public discourses, delivered more than thirty years after the time of his reformation; and when long experience in the work of Grace, and extended opportunities of observing its operations among men, had peculiarly qualified him for forming a correct judgment in spiritual things, he thus refers to his own exercises, and the manner in which he was brought out of the darkness of sin into the light of Christ:

“Opinion resembles faith so much, that the eye had need be opened to discern the difference, yet a great one

there is ; many have strong opinions concerning the work of religion ; some have looked upon it as instantaneous, some otherwise. I confess, with respect to that instantaneous work, I have not so learned Christ ; far be it from me to judge another man's servant, but I have not so learned Christ, as to know that to be an instantaneous, but a gradual work. Some think there is a sudden death to sin, and a new birth to righteousness, in a moment. I have not traced the conduct of people professing the Christian religion with an uncharitable eye ; but I have often observed that instantaneous work to be of a short-lived continuance ; have seen some recur back again to their sins, and their latter end has been worse than the beginning. When God said, let there be light, there was light, a succession of days and nights, the beauties of creation were gradually brought forth, till man was made in God's image.

“I have not been destitute of some degree of religious experience ; the praise I dedicate to God, the fruits to your service. Religion has wore this aspect with me ; it has been a gradual work, a gradual advancement from faith to faith ; but when people are enriched with unfelt truths, they call a strong persuasion of mind, *faith*, when it is only opinion. Faith is promotive of redemption, the saint's victory ; this faith that works by love, subverts the strongholds of Satan, restores people to a state of acceptance with God, impressing the features of the King of Heaven upon all their actions : but this opinion, this mistaken opinion, would pass by redemption from all iniquity ; the leaven of the kingdom ; would lead to a variety of actions, abundance of words and professions, and set the mind afloat above that sacred leaven, that unspeakable gift which cannot be fully uttered. The Lord preserve us from this dangerous mistake.”

When intelligence of Samuel's reformation reached his

father, in America, his heart was filled with gratitude, though hope was mingled with fear, as is shown in a letter to his son Joseph, which says :

“ What I hear of and from Samuel, is as comfortable as can be expected to an affectionate and heretofore deeply afflicted father. Yet I rejoice not without awe and fear, though with lively hope, as he keeps duly mindful of his unworthiness, and under watchful fear lest anything that is for judgment should escape.”

John Fothergill was absent in America nearly two years, and, it is said, his first interview with Samuel after his return was at York Quarterly Meeting. According to the account that has been handed down, John did not arrive at York until the morning of the day of the meeting, and it was late when he entered the meeting-house. After a short period of silence, he stood up, and appeared in testimony ; but after he had proceeded a short time he stopped, and informed the meeting that his way was closed ; that what he had before him was taken away, and was, he believed, given to another. He resumed his seat, and another Friend immediately rose, and taking up the subject, enlarged upon it in a weighty and impressive testimony, delivered with great power. It is added, that at the close of the meeting, John Fothergill inquired who the Friend was that had been so remarkably engaged amongst them, and was informed that it was his own son *Samuel*.

As a minister of the Gospel, Samuel Fothergill labored extensively in Great Britain and on the continent of America ; and his services were eminently attended with Divine power and authority. For some time before his decease, his health had been much impaired ; and towards the close symptoms of confirmed dropsy appeared — an evidence that his constitution was nearly worn out. About two weeks before his death, he addressed a farewell letter

to his sister and surviving brother, in which he thus sweetly refers to the precious hope with which he was favored :

“ Although my house has not been so with God as that of some others who have walked with greater care from earliest youth with Him ; yet now, though in great bodily weakness, His candle shines around mine head, and at times an unshaken hope that the God of our fathers will condescend in the multitude of His mercies, to receive me into His rest, and that I shall not die as the fool dieth : and this abundantly supports and enables me to give what I think is my dying testimony : That He is good, and His mercy endureth forever.”

In a solemn and affecting interview with some of his relatives, who were about to set out to attend the Yearly Meeting in London, he made use of the following expressions :

“ Though painful my nights, and wearisome my days yet I am preserved in patience and resignation. Death has no terrors, nor will the grave have any victory ! My soul triumphs over death, hell, and the grave.

“ The Lord knows best what is best for us ; I am content and resigned to His will. I feel the foretaste of the joy that is to come ; and who would wish to change such a state of mind. I should be glad if an easy channel could be found to inform the Yearly Meeting, that as I have lived, so I shall close, with the most unshaken assurance that we have not followed cunningly devised fables, but the pure, living, eternal substance.

“ If I be now removed out of the church militant, where I have endeavored in some measure to fill up my duty, I have an evidence that I shall gain an admittance into His glorious church triumphant, far above the heavens.”

Thus sustained by an unwavering faith in the goodness of the Lord, Samuel Fothergill died on the 15th of the 6th mo., 1772, in the fifty-seventh year of his age.

JOHN CHURCHMAN.

JOHN CHURCHMAN was born at Nottingham, in Pennsylvania, in 1705. He has left an account of his travels towards the Spiritual Canaan, in which he says:

“I early felt reproof for bad words and actions, yet knew not whence it came; until about the age of eight years, as I sat in a small meeting, the Lord by His heavenly love and goodness, overcame and tendered my heart, and by His glorious light discovered to me the knowledge of himself. I saw myself, and what I had been doing, and what it was which had reprov'd me for evil, . . . yet blessed forever be the name of the Lord! in His infinite mercy and goodness He clearly informed me, that if I would mind the discoveries of His pure light for the future, what I had done in the time of my ignorance, He would wink at and forgive; and the stream of love which filled my heart with solid joy at that time, and lasted for many days, is beyond all expression.

“Notwithstanding I had been favored as before mentioned, yet as I grew in years, I was much given to play, and began to delight again in several things, for which I had before been reprov'd, and by this Divine witness in my mind was still brought under judgment for; but having lost my innocence, I endeavored, through fear to fly from the voice of the Holy Spirit in my own heart. The enemy persuaded me, that I could never be restored to my former state, because I had sinned against so great knowledge, or if I was, that the judgment through which I must pass, would be intolerable, so that I had better be cheerful, and take my ease and delight. But my gracious Lord still favored me with conviction, His Spirit bearing witness against me. By outward correction with sickness, and inward judgment, He was pleased to draw me to

himself, which caused me to renew my covenant with Him, and I hoped never more to stray from Him to follow lying vanities, whose sweets I had experienced to be exceeding bitterness in the end.

“I retained my care and circumspection for some time; but through unwatchfulness and a desire for play, which led into lightness and forgetfulness, I lost this state before I was twelve years of age; and though the Lord was near, and followed me by His reproof, in order to bring me under judgment, I fled from it as much as I could. I let in a belief, that as I had been favored to taste in so wonderful a manner, ‘of the good word of life, and powers of the world to come,’ and had so shamefully fallen away, there remained for me no more sacrifice for sin; but a fearful looking for of judgment and fiery indignation, which, as I thought, burned in me to that degree that I was afraid to be alone. I was not willing that good Friends should take notice of me, or look me steadily in the face; for I thought they would discern my wickedness, and it would be a trouble to them; or their reproving me would add to my distress.

During this time I was diligent in attending meetings, hoping at seasons that the Lord would condescend once more to visit me; for a saying of an eminently pious man was revived in my remembrance, ‘That if there remained a desire in the heart after redemption, as it was kept to, the Lord would again assuredly visit such in His own time.’ I was therefore fearful of neglecting meetings, lest I might miss of the good intended for me; yet the subtle working of the power of darkness was very great, suggesting to me that all things came by nature, and that there was no God, no heaven, no devil, no punishment for evil, religion a jest, and painful care about futurity a silly whim, propagated to deprive people of pleasure. But, blessed be the Lord! He preserved me from this snare;

for whilst I felt His judgments for sin, I believed in His being and holiness; and I am indeed fully of the mind, that no man can be an atheist before he acts contrary to knowledge, when, to allay the horror and anguish of mind he feels for the commission of sin, he closes in with this temptation.

“In this state I continued until I was about nineteen years of age, and as I was one day walking to meeting, thinking on my forlorn condition, and remembering the bread in my Heavenly Father’s house, of which I had partaken when I was a dutiful child, and that by straying from Him, and spending my portion, I had been eight years in grievous want, I inwardly cried, if thou art pleased again to visit me, I beseech thee, O Lord, visit my body with sickness, or pain, or whatever thou may please, so that the will of the old man may be slain, and every thing in me that thy controversy is against, that I may be made a sanctified vessel by thy power.

“I spent nearly a year in the condition above mentioned; often out of hope of ever attaining to the state I had witnessed when very young; but in the fall of the year after I had arrived to the age of twenty years, it pleased the Lord to remember me, and by His righteous judgments mixed with unspeakable mercies, to make way for my deliverance. I was visited with a sore fit of sickness, which in a few days so fully awakened me, that I had no hope of being again entrusted with health. My misspent time, and all my transgressions were brought to my remembrance, and heavy judgment was upon me for them. I was met with in this narrow path, and could no longer fly from God and His Spirit in my conscience. I thought I had, as it were, heard an act of grace and free pardon repeatedly proclaimed, if I would return and live uprightly for the future; but in the time of such visitations, I concluded it was only to bring me under judg-

ment and to take me from my pleasure, for that my offences would never be pardoned, and so I had withstood or neglected those visitations. I now saw clearly, that herein I had followed the lying suggestions of Satan, my enemy. At this time my old will in the fallen nature gave up its life, and I cried, 'I am not worthy to live or enjoy thy favor, yet, O Lord! if thou wilt be pleased to look on me with an eye of pity, do what thou wilt with me, magnify thy own name, prepare me by thy judgments and power that thy mercy may be shown in and by me, whether thou cut the thread of my life, or shall grant me more days, which is only in thy power.' My heart was made exceedingly tender, I wept much, and an evidence was given me, that the Lord had heard my cry, and in mercy looked down on me from His holy habitation, and a willing heart was given me, and patience to bear His chastisements and the working of His eternal Word, which created all things at the beginning, and by which only poor fallen man is created anew in the heavenly image, and prepared to praise Him with acceptance, who lives forever and ever.

"Whilst I lay in this condition I said little or nothing, but was quite sensible, yet exceedingly weakened, having for about twenty-four hours felt more inward and inexpressible anguish, than outward pain. Toward the morning of the fifth day and night of my illness I felt the incomes and owning of Divine love in a greater degree than ever; for the prospect I had of so great forgiveness made me love the more, for love is ever reciprocal. I saw the morning light, and thought all things looked new and sweet.

"It pleased the Lord to restore me, so that I recovered my usual strength, and was frequently humbled under a sense of the tender dealings of a merciful God, whose goodness and owning love I felt to be very near. I then

loved retirement and to feel after the incomes of life, and was often fearful lest I should again fall away.

“It is a great favor that the Lord is pleased to cover His children with His pure fear, and to array their souls with the garment of humility, that they may stand in His presence with acceptance. In a degree of reverent thankfulness, I bless the name of the Lord through His beloved Son, that according to my measure I knew what I now write; it was a time of growing with me, I rarely passed a day without feeling the incomes of Divine life, and was favored strongly to desire the sincere milk of the holy Word, that in humility I might thereby grow in substance. But afterwards I was left many days together, without inward refreshment, and was ready to fear I had offended my gracious Redeemer; and being thoughtful and inwardly engaged to know the cause, I had to consider that children, though they may be thriving, and darlings of their natural parents, are not fit for much business until they are weaned; and although they grow finely, they are gradually taught to wait the appointed time between meals, before they have much care of their father’s business; and are further prepared, so as to miss a set meal, or be a longer time without outward food, before they are fit for a journey. With these thoughts a hope began to revive in me, that I was not forsaken, of which indeed, as I kept patient, I was at times abundantly sensible, even those times which are in the Lord’s hand; for His children experience that the times of refreshment come from Him, who, when He has exercised and proved them, in His infinite kindness is pleased to cause them to sit down, and condescends himself to serve them. Blessed forever be the name of the Lord who knows how to prepare His soldiers to remain faithful, and endure with patience what the natural man would count hardness!”

John Churchman travelled extensively as a minister

of the Gospel, on the continent of America and in England, where he spent several years in this service. He was a deeply experienced servant of the Lord, and the Journal of his life and labors, which he has left behind him, is one of uncommon value. In his last illness he passed through a season of much poverty of spirit, and absence of any sensible feeling of Divine favor. This has been the experience of many faithful servants, who yet could testify as John Churchman did: "My present baptism of affliction hath tended to the further refinement of my nature, and to bring me more perfectly into the image of my Master." This was followed by a return of heavenly peace and joy, so that many times a day he would break forth into a kind of melody with his voice, without uttering words, which, as he sometimes intimated, was an involuntary aspiration of his soul in praise to the Lord, who had again been pleased to shine forth in brightness after many days of poverty and deep baptism.

On the day of his death, he thus expressed himself, "I am much refreshed with my Master's sweet air; I feel more life, more light, more love and sweetness than ever before," and often mentioned the Divine refreshment and comfort he felt flowing like a pure stream to his inward man.

His death occurred in the year 1775.

WILLIAM SAVERY.

WILLIAM SAVERY was a valuable minister in the Society of Friends. He was born in Philadelphia in the year 1750, and died there in 1804. In the exercise of his gift as a Gospel minister, he travelled in different parts of this continent and in England and Germany. His biographer,

who was intimately acquainted with him, says, that his ministry was “accompanied with a fervent engagement that his audience might be brought to a heartfelt experience of the unspeakable love of God, in sending His dear Son, our Lord Jesus Christ, into the world to save sinners; of the efficacy of His propitiatory sacrifice, and the sanctifying power of His Holy Spirit, who hath by His own blood obtained eternal redemption for all that come unto Him in true faith; at times declaring, with much solemnity and reverence, that he would rather lose all he had in the world, than be robbed of his faith in the divinity of Christ.”

In his memoranda, William Savery thus speaks of the dealings of the Almighty with him in his younger years:

“I may acknowledge, that notwithstanding my revolt and turning aside from the paths of purity and peace, the Lord has been graciously near me all my life long, and has watched over me as a tender Father for good, smitten me by His Spirit when I have been rebelling against His holy law written in my heart, making merry over the Divine witness there; and has reached to me and tendered me in the midst of mirth and jollity. He often followed me to my chamber, and upon my pillow has drawn tears of sorrow and contrition from me, when none have been privy to it but His all-seeing eye: so that my days of joy and laughter have often produced nights of sorrow and weeping. Still I continued sinning and repenting, and turning the Grace of God into wantonness for a number of years, being at times favored to see in part the beauty there is in holiness, but fearful of incurring the scoff and scorn of the world’s deluded votaries should I turn my back upon it.”

In the year 1778, attending a meeting at Merion, held after an interment, he was deeply impressed with serious thoughtfulness. Being married that year, he settled in

business in Philadelphia. The state of his mind about this time is thus described :

“I had been employed in bringing myself to a more circumspect life, being pretty careful in my conduct and conversation, and just in my dealings among men, and was willing to believe I had attained to great matters, and that I might now take up my rest ; for by my own strength, abilities, and contrivance, I could not only keep up a fair upright character among men, and make my life happy and myself respected ; but also (oh, the deceitful workings of Satan ! oh, the mystery of iniquity !) that it would at the close of time here, gain me an inheritance in the regions of purity and peace, among all those that are sanctified. But, how can I sufficiently adore my great and good Master, for His continued regard and care over me, in that He did not suffer me to remain long in this state of delusion and error. He disturbed my false rest, and made me at times exceedingly uneasy with it, and gave me at length to see that notwithstanding my regularity of behavior and all my boasted attainments, I fell far short of that purity, which all the vessels in the Lord’s house must come to ; that I was yet under the law which cannot make the comers thereto perfect, not having passed under the flaming sword, nor felt the day of the Lord to be come which burns as an oven.

“This brought great distress and anxiety of mind over me, and sometimes I was ready to doubt the truth of these Divine revelations ; and was exceedingly desirous to find, if possible, an easier way to peace and happiness, than by submitting myself to the cross, of which I had as yet experienced but little. I was much tossed and distressed, as one who was in a dark and howling wilderness, where I could see no way out. But at length the Lord, who indeed watched over me continually for good, blessed and praised forever be His name, brought me into some degree

of composure. My eyes became more clearly opened to discern where I was, and that all the righteousness of my own putting on was as filthy rags, of which I must be stripped, before I could experience a putting on of that purity and righteousness, which is the fine linen of the saints. In great distress and anxiety I saw nothing for me to lean upon, but to dwell alone and keep my eye open and my spiritual ear attentive to Him who is the unchangeable High Priest of His people, and with whom are all the treasures of wisdom and knowledge, who knows the states of all His children, and when and where He leads them, graciously affords ability to follow, to the praise of His ever adorable name.

“It pleased Him to lead me as into the wilderness, and to give me a sight of my former disobedience and folly. Oh! the bitterness and distress that covered me when I was alone or in meetings. I experienced but few pleasant draughts of His love, my meat was gall and wormwood, and my drink of the bitter waters of Marah. Thus I continued, but was still preserved desirous to know the Master’s will, and in measure made willing to obey, though under the cross; yet the way to the kingdom was for some months much darkened, and a sense of my sinful conduct often brought me almost to despair of ever finding forgiveness with an offended God.

“Oh! these were times of baptism never to be forgotten in mutability. One evening, sitting in my house alone, great horror and trouble seized me — I wept aloud, and after a short time went to bed; but my distress was so great, that it almost overcame me, and I thought I tasted of the misery of fallen spirits. Not being able to contain myself, I arose and walked the room. My spirits at length being nearly exhausted, I threw myself on the bed again, but had not lain long, before I grew cold like one near death, a clammy sweat covered me, and I was to

appearance stupid. In this state I was, through adorable mercy, released from the horror that before surrounded me, and was comforted with a sight and feeling of a state of inexpressible happiness and joy; and when so far come to myself as to have utterance given me, I cried aloud on this wise, Oh! now I know that my Redeemer liveth.

“Oh! the sweetness I then felt, in being favored with such an evidence of the goodness and mercy of God: it far surpassed everything I had ever before experienced. Tears of joy ran freely down my cheeks, insomuch that I could not restrain them nor scarcely utter a word for a considerable time; and my dear partner, who shared with me in my affliction, was also made a partaker with me in my exceeding great joy. Blessed forever be the name of the Lord, though He sees meet for our refinement to try us even to an hair's breadth, yet in our utmost extremity His all-powerful arm is made bare for our deliverance.”

• His first appearance as a minister was about the year 1779; and during the remaining twenty-five years of his life, he was extensively engaged in Gospel service. His death occurred in 1804. During his sickness he was supported in resignation to the Divine will, and notwithstanding his abundant labors in the service of his Lord and Master, was led to take a very humbling view of himself, as an unprofitable servant, having nothing to depend on but the long-suffering and goodness of God — observing, “I thought I was once strong for the work, but now I am a child brought back to my horn-book, and have nothing to trust to but the mercy of God through Christ my Saviour.” He had been remarkable for his firm and unshaken belief in the divinity of our Lord and Saviour Jesus Christ, in His propitiatory sacrifice for the sins of the world, and in all His glorious offices for the salvation of mankind, being often fervently engaged in setting forth these blessed Gospel doctrines, and enforcing them

on his hearers; and in the solemn moments of disease and death, his reverent dependence and hope in his Saviour did not fail him, but proved as an anchor to his soul. A short time before his death, under a sense and feeling immediately imparted, he expressed "glory to God," and continued in great composure of mind, until the 19th day of the Sixth month, 1804, when he calmly resigned his spirit into the hands of Him who gave it.

MARY DUDLEY.

MARY DUDLEY was born in the city of Bristol, England, on the 8th of Sixth month, 1750. Her death occurred in 1823. During much of her life, she was engaged as a minister of the Gospel, in seeking to promote the spread of the Redeemer's kingdom among men; and in this service travelled on the Continent of Europe, as well as more extensively in different parts of Great Britain. In some memoranda of her Christian experience, which were published by her daughter Elizabeth, she gives an instructive account of the work of Grace on her heart. In these, she says:

"I am drawn to commemorate the gracious dealings of a merciful Father and Creator in early visiting my mind, which, though ignorant of the nature of deep religious feelings, was certainly often impressed with them in the morning of my day; though, from a remarkable lively disposition, I did not yield to that awful fear, at seasons felt, which preserving from the snares of death would have led into a conformity to the Divine will. Being educated in great strictness by my parents, respecting the observance and ceremonies of the worship they professed, (that of the Establishment,) I was a constant attendant upon them

from childhood, though with this allowed to enter into most of the amusements of the world, to which my natural disposition greatly inclined. While in the midst of dissipation I often felt a dissatisfaction, and my mind was visited with something so awful that I appeared to others very grave, and have frequently been laughed at for it. I was fond of reading, and found much pleasure in yielding to it; which, with a turn for poetry, and the intimate acquaintance of several sensible, seriously inclined persons, occupied much of my time from seventeen to eighteen years of age. These circumstances, together with the death of my beloved grandmother, gave a shock to that vanity, in the gratification of which she had much contributed to support me; and a disappointment in an affectionate attachment terminated the attraction to visible objects, so that my mind was like a blank, waiting to be filled up, and prepared for the more extensive reception of the precious visitation, which early in the twentieth year of my life, was sweetly vouchsafed; so that all that was within me bowed in deep prostration and yielded to the superior power of heavenly love. My mind being in the prepared state above described, it would be unsafe to date this change from the particular period of my attending the Methodist meetings; though in doing so I certainly felt more of Divine impressions than at any previous season; and particularly when under the ministry of one of their preachers, who seemed commissioned with a message to my mind. I continued to hear him, with many others; attended all the means, as they are called, and was often sweetly affected and comforted; yet even at such times there was something within me craving the purity of an inward, spiritual life — and seeing that without holiness no man could see the Lord, as I did believe was attainable, how did my whole soul breathe for this knowledge to be revealed, and in the depth of silence,

struggle, that I might rightly seek and experience it. I went into various places of worship among the Dissenters, but still found a want, a vacuum unfilled with that good I was thirsting after.

“Not from conviction, but partly from persuasion, and something in me yielding to the way I thought might *easily* settle me, I joined the Methodist Society, and also continued constantly to attend the established worship, that of my education; but in the several ceremonies of this, and the different meetings of the other, such as classes, bands, etc., I felt unsatisfied; and often while others were engaged in attention to the preaching and singing, has my spirit in solemn silence communed with ‘The Lord my strength,’ so that I scarcely knew what was passing around me, and even felt disturbed from this inward attraction, when obliged to draw to that spot where the outward elements were prepared for the congregation. Oh! how did I then feel the heavenly mystery, and sweetly partake of the bread of life, so that all forms and shadows fled away, and became no longer of use or efficacy to a mind feeding spiritually on the substance. During these feelings and consequent shakings from all visible things, I often went into Friends’ meetings, and there, especially in silence, did my spirit feed; as it also did, in deep, awful retiredness, when no eye saw me; but when, by this powerful attraction, hours have passed away, so that my body seemed to do with a very small portion of rest or sleep, I felt like a child clinging to its parent’s breast; and in this state covenant was made, which to this hour, I humbly trust, has not been forgotten.”

Her daughter states, that her totally withdrawing herself from those scenes of amusement in which she had dissipated much precious time, brought upon her ridicule and censure from some of her companions; and that the

change which she felt it her duty to make, by leaving off ornaments and wearing such attire as was consistent with her views of Christian simplicity, was very mortifying to some of her nearest connections. But she was enabled to persevere in the path of obedience; and the peace with which her mind was favored more than counterbalanced these trials.

After this she gradually withdrew from the Methodist Society, and became increasingly sensible that it was her religious duty to profess with Friends, which she was strengthened openly to do in language and demeanor, about the middle of the year 1773. The motives which influenced her are thus stated in her narrative:

“The active zeal of the people I loved, and had joined, now appeared to me irreconcilable with that self-abasement, and utter inability to move without holy help, which I experienced. I had nothing but poverty and weakness to tell of; and when from the force of example I did speak,* my little strength was rather diminished than increased. Indeed, I found little but in quietude and inward attention; and when centred here, I had all things, because I possessed the good itself. Thus was my mind drawn from all creatures, without the help of any, to the Creator and Source of light and life who, to finish His own work, saw meet to deprive me of my health. This happened in the year 1773, about the time of my dear father’s death, on whom I closely attended through a lingering illness, wherein he said to me, ‘Oh, Polly! I had rather see you as you are than on a throne.’ I believe he died in peace. My complaints threatened my life, being consumptive; but I felt no way anxious respecting the termination. I was weaned from all creatures, but felt beyond all doubt, that if life was prolonged,

* Alluding to the practice of disclosing individual experience in the “Class Meetings” of the Methodist Society.

were there no Quaker on earth, I must be one in principle and practice; but being determined, if the work was of God, He himself should effect it, I read not any book of their writing. Being utterly unable to go from home, I attended no place of worship, and conversed with very few, except my beloved and most intimate friend, Rebecca Scudamore,* and even to her were my lips sealed respecting the path pointed out to me; but after hesitating and shrinking many weeks from using the plain language, [of thou and thee to one person,] wherein the cross was too great to be resignedly borne, she told me her fixed belief, that I ought to use it, and that my disobedience caused her great suffering, or to that effect; I then told her, I was convinced of its being required; but, that if giving my natural life would be accepted, I was ready to yield the sacrifice. My health grew worse, and every act of transgression increased my bodily weakness; until feeling all was at stake, in the very anguish of my spirit I yielded; and addressing my beloved and hitherto affectionate mother, in the language of conviction, my sufferings grew extreme through her opposition; but never may my soul forget the precious influence then extended. The very climate I breathed in was sweet; all was tranquil and serene, and the evidence of heavenly approbation beyond expression clear; so that this temporary suffering from mistaken zeal, seemed light, comparatively; and indeed all was more than compensated by future kindness, when light shone about that dear parent's dwelling. My health mended, I soon got to meetings, and though ignorant of the way Friends had been led, or some peculiar testimonies they held, the day of vision clearly unfolded them one after another, so that obedience in one matter loosened

* She was a member of the Church of England, and highly esteemed, as a woman of distinguished piety and deep spiritual experience.

the seal to another opening, until I found, as face answered face in a glass, so did the experience of enlightened minds answer one to the other.

“I now kept constantly to the meetings of Friends, and began to feel a settlement of mind in real peace, which my tossed state for several years, had caused me only transiently to possess; or, at least, not in the degree of which I now partook; not that all the work seemed requisite to commence anew, for assuredly Christ had been raised in my heart, though until now, the government was not wholly on His shoulders; but by this unreserved surrender to His pure guidance, the mystery of godliness was beginning to open in increasing light and power, and that spirituality which had been discovered, was now in a measure possessed. . . .

“In religious meetings I was for some time frequently affected even to trembling, when matter would present to my mind, as though I must deliver it. . . . For several meeting days I hesitated, not from wilful disobedience, but awful fear to move in so great a work; and felt consequent poverty, though not severe condemnation: but one day, about the Eleventh month, I think in the year 1773, sitting with Friends in their meeting-house in the Friars, Bristol, (I had once in a little country meeting, moved before, but never here, where the cross was great indeed,) my spirit bowed in awful reverence before the God of my life, and a few words so settled, that I could not any way shake them from me. I sat and trembled exceedingly, and desired to be excused; till a valuable Friend from America, Robert Willis, then on a religious visit to that city, stood up and spoke so encouragingly to my state, that when he closed, I stood on my feet, and the words impressing my mind, seemed to run through me as a passive vessel. He almost immediately kneeled down, and supplicated for the preservation of the little ones. I

could not stand while he was thus engaged, being as though my whole frame was shaken through the power of truth. When meeting closed, I got as quickly as I could out of it, and walked a back way home, with such a covering of sweet peace, that I felt the evidence indisputably clear, that if I were then called out of time, an everlasting inheritance was sure: the whole creation wore an aspect of serenity, and the Creator of all things was my friend. Oh! on my return home and retiring to my chamber, how sweetly precious did the language, addressed to the holy patriarch in an instance of obedience, feel to my spirit, and it was indeed sealed by Divine power, 'Because thou hast been faithful in this thing, in blessing I will bless thee,' etc.

Though she had been thus greatly favored, yet this dear Friend afterwards left the path of simple obedience, and by giving way to reasonings on the subject, was led to doubt her own fitness and preparation for so great a work as that of the ministry. She says: "Meeting after meeting I refused to move at the word of holy command, which hereby became less intelligible, and my understanding gradually darkened through rebellion, so that I said with Jonah, 'It is better for me to die than to live.' . . . Thus I went on as nearly as my recollection serves, for about seven years, after my first yielding to the reasonings before described; and indeed just before being brought out of this horrible pit, I think the extremity never was so great, insomuch that I fainted in my spirit, and all hope was cut off, my language being, 'I shall die in the pit.'" Whilst in this condition she attended a Province meeting, at Cork, in Ireland; and was there enabled to bow in submission to the Divine will, by declaring that which was given her for the people. This act of obedience was rewarded by a return of that precious holy quiet of mind, to which she had long been a stranger; and by a sense

of freedom from condemnation, in which her soul could rejoice.

In her old age, after having had long acquaintance with the dealings of the Lord, she thus records her sense of the ground of salvation as revealed to her in the light of her own experience :

“If I could sound through the whole earth what is my heartfelt belief, it would be in unison with the apostolic declaration, ‘Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost.’

“Mercy, mercy, is the sum and substance of my hope: the unmerited mercy of God in Christ Jesus, for the remission of sins, and perfecting the work of preparation for admittance into eternal settlement.

“It is now between forty and fifty years since this ever-to-be-extolled mercy called me from darkness into light, in a spiritual sense, and the Lord was pleased to open the doctrines of the Gospel with clearness to my view. I trust I am safe in saying, that since that time I have not dared to call in question the ways of His working, nor to doubt the appointed means of salvation, as revealed when my awakened soul in deep prostration understood the language, and uttered it, ‘A Saviour or I die, a Redeemer or I perish.’

“Here conviction and repentance were known to be produced by the efficacious working of the promised gift, and nothing was left to depend upon, but the purchased redemption through the great Sacrifice without, and the sanctifying influence within.

“What God hath thus joined together, none can, without derogating from His power and wisdom, put asunder. I wish to leave the expression of my unshaken faith in the stupendous plan of Divine love, as manifested in the in-

carnation, sufferings, crucifixion, and resurrection of the ever blessed Redeemer; His all-sufficient atonement for the guilt of sin, and continued intercession for poor, fallen man; until in the gradual process of regeneration, the dominion over all evil is happily effected, and the great design in man's formation mercifully accomplished, by his experience of full redemption, through the operation of the pure and purifying Spirit of Christ."

The last few months of her life were spent in much weakness of body, but her spirit was strengthened by faith in that Divine mercy, which, she said, "visited me in the morning of the day, has supported me through life, and will support me in death; unmerited, unbounded, and, I trust, unchangeable mercy!" The following are a few of her expressions: "Wonderfully was preserving grace afforded in the morning of my day, guarding from evil and keeping from many snares. It may well be said, 'I guided thee when thou didst not know me;' and since my heart has been surrendered to Divine government and guidance, the promise has been graciously verified, 'I will never leave thee nor forsake thee.'"

"I have never doubted the universality, the freeness and fulness of Divine grace; and my faith is now unshaken. Oh! never limit this grace; proclaim it as that whereby all may be saved. I go trembling and dependent, hoping that my sins will be forgiven for the sake of Him who loved us and gave himself for us. I have nothing of my own, not a rag (if I may use the expression of another Friend,) to clothe me with."

"Grace has triumphed over nature's feelings. The Lord has fulfilled His promise. He has given the victory through Jesus Christ, to whom be glory and power, dominion, salvation, and strength now and forever; holy! holy! holy!"

She quietly and peacefully ended her earthly career on the 24th of Ninth month, 1823.

DANIEL WHEELER.

THERE are many persons now living in this country, who are familiar with the published account of the religious visit paid to the Islands of the Pacific Ocean by the late DANIEL WHEELER; and who personally remember his visit to the meetings of Friends in this land. In the sixty-first year of his age, he commenced, from a sense of duty, a narrative of the gracious dealings of the Almighty with him; from which, and his letters and other memoranda, the following brief narrative has been compiled.

He was born in London, in 1771. His parents were members of the Episcopal Church, and strict adherents to its rites and ceremonies. They endeavored to imbue the minds of their children at an early age with the fear of their great Creator, — taking them regularly to attend the performance of public worship, and also reading the Holy Scriptures in the family at home. But being both removed, while Daniel was still at the youthful age of twelve years, he was exposed to many temptations, to which he unhappily yielded. In reference to this period, he remarks:

“At this distance of time I can painfully trace the springings up of the evil root, which failed not at an early age to bring forth fruit of those things, ‘whereof I am now ashamed;’ having sorrowfully found from woeful experience that their ‘end is death.’ . . . Though now in full abhorrence of the same, through the mercy of God in Christ Jesus, I have a hope that my sins, though many, will be forgiven, and forever blotted out as a thick cloud; and that my tribulated soul will yet be cleansed by the precious ‘blood of sprinkling, that speaketh better things than that of Abel.’ *This* only ‘cried from the ground’ for vengeance against the offender; whilst the blood of

Him who cried — ‘Father, forgive them, for they know not what they do,’ cleanseth from all sin, and was shed for many, for the remission of sins — yea, for all that repent, believe, and obey the gospel in the secret of their hearts revealed, which is the power of God unto salvation.”

After some changes, he was appointed a midshipman on board a man-of-war. This, he says, was an introduction to a school, which is not often equalled, and but seldom surpassed, for vice and immorality. Whilst on ship-board, and when about sixteen years of age, having been indisposed, and probably led to reflect a little on that account, he says: “I was made sensible of a Divine visitation being extended to me; disclosing with indubitable clearness the vanity and emptiness of every earthly station, tarnishing the pride and glory of this perishing world in my sight; and which, though little understood, and less regarded at the moment, has since at different periods of my chequered life, been brought to my remembrance by Him, ‘who declareth unto man his thoughts, — who maketh the morning darkness, and treadeth upon the high places of the earth — the Lord, the Lord of hosts is His name.’ When this occurred, although then entered into the bond of iniquity, I had not launched so fully into its dreadful abyss, as was afterwards most lamentably the case; and from what I have since witnessed in unutterable mercy, of the strength and power of redeeming love, a belief is induced, that if this warning voice, then sounding in the secret of my sinful heart — ‘Behold, I stand at the door and knock,’ had been hearkened unto and waited upon, my footsteps, even mine, would have been conducted from the horrible pit to which they were fast verging.”

Of the time spent in the navy — about six years — he remarks, “Notwithstanding the many and great dangers I was exposed to, and the hardships and sufferings I had to endure, through all which I was preserved and sus-

tained in a manner at this day inconceivable to myself; yet none of these things were sufficient to soften the rocky heart, or bring me to a sense of my lost condition.

“Towards the latter part of the time of my being in the navy, it was suggested to my lost and bewildered mind, by the subtle destroyer of men, that nothing short of making away with myself, could extricate me from the difficulties by which I was surrounded, and shelter me from shame and disgrace; and the method of its accomplishment was at seasons hinted at. But — blessed be the name of the Lord God of heaven and earth forever! His invisible arm of merciful interposition preserved me from this dreadful snare; and in the greatness of His love and strength He hath at this distant period put it into the heart of His unworthy creature to record His mighty acts, to His praise and to His glory, with humble and reverent thankfulness. Greatly do I desire that if this relation should ever fall into the hands of any poor sinners and servants of the cruel taskmaster, as was then my lot — that such may be hereby strengthened and encouraged to look unto the Lord their God for help, even though they may be plunged into the very gulf of despair: for ‘His compassions fail not,’ — they are new every morning; His tender mercies are over all His works; and He will give power to the faint, and strength to them that have no might of their own, to resist this and every other temptation of that wicked one, who was a liar from the beginning.”

After leaving the navy, Daniel Wheeler enlisted as a private soldier in the army. Having been sent into Ireland, which was then in a very unsettled state, he was detailed for some special service in the interior. Here, he says, “I was suddenly attacked by a poor infuriated creature, in a state little short of perfect madness from continued intoxication, supported by several others, but

in a less outrageous condition. I kept him at bay for some time, but at last he got so near, that it became every moment more difficult to avoid being reached by the violent strokes he made with some kind of weapon, I think of iron, which were repeatedly received by the fire-lock in my hands, then loaded with ball. In this situation, there seemed left me no other than the dreadful alternative of shooting him to save myself. I called in vain in the language of appeal to the other people to interfere; they stood by, as if to see how matters were likely to terminate, before they began to act or take a part of any consequence either way; which they nearly carried too far; but when they saw me actually preparing to shoot the man, they hastily cried out, — ‘spare life, spare life!’ which I only wanted their help to enable me to accomplish. They then seized him, and in the midst of the struggle and confusion which took place amongst themselves, my escape was happily effected. . . . I have frequently thought of this circumstance since it occurred, I hope with humble thankfulness to the great Preserver of men; and now on committing it to record, as one of those many events, in which there was but one step between me and the grave, and whilst shuddering at the strong recollection of it, my soul magnifies that unmerited and amazing mercy, afresh displayed and multiplied to my understanding in a twofold view: — on the one hand in withholding me from the crime of taking away the life of a fellow-creature, like myself, ‘in the gall of bitterness;’ and, if I had escaped myself, thus sparing me, at this late hour, amidst the decay of nature, when the shadows of the evening are stretching out, and my feet drawing near the margin of the grave — the appalling thought of a brother’s blood, yet unwiped away; on the other hand, in rescuing from immediate death two miserable sinners, wholly unprepared to die; for had I taken away the man’s

life, my own would doubtless have been forthwith sacrificed to the revenge of his enraged companions. Thus, as my history rolls on, the enormous load of debt which I already owe unto my Lord still accumulates; and verily it can never be liquidated, but in that infinite and wondrous mercy, which delighteth to forgive every repenting sinner, who in the depths of humility and abasedness of self, has indeed 'nothing to pay' withal."

The division of the army to which Daniel Wheeler was attached, was soon after sent to Holland, to reinforce the British troops on the continent, in the war then waging with the French. As they were inadequately provided with food and protection, and subjected to many hardships, and exposed to a very unhealthy climate, while endeavoring to avoid the superior force of the French army; a large portion of this detachment perished. Of his own preservation he thus speaks: "Notwithstanding the constant exposure to every shower of rain that fell, without covering over my head, and with no couch but the earth, and that at times soaked with wet; whilst harassed with fatiguing marches night after night, and with little rest by day; amidst hunger and thirst, being often short of food for days together, and occasionally no water to be had, without digging a well to procure it, to avoid the unwholesome waters of the stagnant pools; and although for several weeks together my clothes were never taken off, but to renew a shirt, and my shoes but seldom off my weary feet; yet through all, my health was not materially affected, till near the approach of winter. But in the above description not one-half has been told of that marvellous mercy which was still extended for my preservation, when many fell by the sword, or were taken captives by the enemy, — when thousands were swept off by pestilence, — and whilst, unhurt myself, I saw the wounds of others bleed. Once, whilst gone to Helvoet-

sluys in search of some baggage, I entirely missed a contest in which our regiment was deprived of twenty-eight men; and, when at last overwhelmed with sickness and distress, the same Divine and compassionate arm of everlasting love and strength, was still underneath to bear up my helpless head, and in His own time, to rescue me from the very jaws of death, to celebrate His praise, and to declare in humble thankfulness and gratitude of soul, "His wonderful works to the children of men."

The continued exposure to the cold rains which fell almost daily, together with other causes of disease, at length produced its effect on Daniel Wheeler. He was seized with the prevailing disorder, a fever of the typhus kind, of which numbers died daily. He was very ill, and as not more than one in fifty of those attacked recovered, there seemed little probability of his restoration to health. Of his mental condition at the time, he makes these remarks: "I am not aware that I had even a wish to live; but my mind was so reconciled to the prospect of death, which then seemed near and inevitable, that I had given my watch into the hands of a person, with the request, that he would inform my family where I had ended my days. Indeed, when some expectation of recovery was at last held out, I could not help looking forward with a feeling of regret, to the probability of having again to encounter the series of hardships and distress, to which I should unavoidably be subjected.

"In looking back at the marvellous manner in which I was sustained through all this conflict, and again restored as one brought back from the dead, I cannot avoid adverting to that period of my illness, when my mind felt so reconciled to the prospect of death, as before mentioned; and I now fully believe, from what I have since been mercifully favored to experience, that so far from being in any degree prepared for such an awful event, a decep-

tive feeling must have been superinduced by the state of torpor and insensibility in which I then was, and which totally benumbed any better feelings and desires as to the future. To this may be added a predominating fear, of having to endure more of those sufferings, of which I had had no small share; which, the probability of being again restored to health seemed to banish every hope of escaping. Truly awful is the thought which this view of my then lost condition occasions, when I contemplate the woe and misery which must have been my eternal portion, if unutterable mercy and long-suffering had been withdrawn; and if the soul had been required of one, who had witnessed no repentance towards God the Judge of all, except what at times the fear of punishment had extorted; and who was a stranger to that saving faith in the Lord Jesus Christ, as the 'Lamb of God that taketh away the sin of the world,'—without which His precious blood would have been shed in vain for me: I should thus have died in my sins, which, unrepented of, would have followed after to judgment, in terrible array against my guilty soul—and yet when my end was apparently so near and inevitable, if such questions as are frequently proposed on the like occasions had been put to me, I have little doubt, but satisfactory answers would have been returned, as to my belief and hope in the essential truths of the Gospel. But alas! this would have been from hearsay and traditional report, and not from any heartfelt saving knowledge of my own: for it is now plain to my understanding, that no man can have saving faith in Jesus Christ, who is unacquainted with, and does not walk in, the light of that Divine Spirit, which is so justly styled the Spirit of faith. It is through this alone, that the death and sufferings of Christ, and His whole sacrifice for sin are availing, and truly applied to all those, who through faith lay hold of Him, the true Light and

Saviour of them that believe in His inward and spiritual appearance. These can say to others from sensible and blessed experience, 'Behold the Lamb of God that taketh away the sin of the world:' they have received the atonement by Him, and they reap the glorious fruit and benefit of His death and suffering from sin, by the sacrifice of himself, and of His resurrection and ascension; in that He ever liveth to make intercession for those, who are thus willing to come unto God by Him. A man may yield assent to all the great and solemn truths of Christianity; the miraculous birth, holy life, cruel sufferings, ignominious death, and glorious resurrection and ascension of our blessed Redeemer; he may believe in the abstract in His inward and spiritual appearance in the hearts of mankind by His Holy Spirit; and yet he may fall short of the prize immortal, unless he comes to witness the saving operation of the Holy Spirit in his own heart, and to know thereby through faith in it, a purifying preparation for the kingdom of righteousness, peace and joy in the Holy Ghost."

In the autumn of 1795, D. Wheeler obtained a commission in a regiment destined for the West Indies, and sailed with the expedition appointed to this service, under Sir Ralph Abercrombie. After a most stormy and disastrous passage, they were once in sight of the islands, but were driven back by a dreadful hurricane; in which several of the vessels foundered, and great numbers of the troops perished. A malignant fever also raged with fatal violence among the crews of the fleet, and in the ship in which he had embarked, no less than twenty-seven fell victims to it, within a short space of time.

In connection with this period, he once remarked to a friend, on being questioned as to the means made use of in the Divine hand for effecting a new birth unto righteousness in his heart, that he could not remember any

outward means having been employed, unless indeed, he might except a storm at sea, during which his mind was deeply affected; and when, under a feeling of his own lost condition by nature, he was mercifully enabled also to see the remedy, and the entire spirituality of the gospel dispensation. In accordance with this feeling, he remarked, "I was at this time convinced of Friends' principles, they being neither more nor less in my estimation, than pure Christianity. I remember when the Friends visited me on my application for membership, I told them, 'I was convinced at sea;' for I verily believed in looking back that this had been the case: no human means were made use of; it was altogether the immediate work of the Holy Spirit upon my heart." Under these feelings, he became dissatisfied with the military profession, and resolved that if permitted again to reach the shore, he would endeavor to lead a life of more circumspection, and which should tend to the glory of that Being, who had thus so mercifully visited him by His free grace. To this resolution he adhered; he quitted the army in the early part of the year 1796.

Subsequently to this he became an inmate of his sister's family, who had joined the Society of Friends. His mind became renewedly impressed with the importance of Divine Truth, and in the course of a few months, he was led openly to espouse those doctrines, of which, in after years, he was so unflinching an advocate. The little meeting which he attended in the early part of his religious course, that of Handsworth-Woodhouse, was usually held in silence; and he has often been known to refer to some of those solemn seasons, as times of peculiar instruction to his mind; in which the power of the Lord was sensibly felt, and His truth revealed.

As he waited patiently upon the Lord for instruction, he was made sensible, that the only path in which he

could walk with safety, was that of self-denial. Much mental conflict was at this season his portion; but peace was only to be obtained by an entire surrender of the will; and in conformity with what he believed required of him, he adopted the plain dress. He once recounted to a friend in lively terms, the trial it was to him to put on a different hat to that which he had been accustomed to wear; especially as in going to the meeting at Woodhouse, he generally met a number of his former gay acquaintances, whom he crossed on the way to their place of worship, which he had himself previously been in the practice of attending. In this instance it was hard to appear openly as a fool before men; he thought if his natural life might have been accepted as a substitute, he would gladly have laid it down; but this was not the thing required. He diligently examined his heart, and believed he saw clearly his Master's will in the requisition; and that it was a discipline designed to bring him into a state of childlike obedience and dependence. In great distress he cried unto the Lord for help; and a passage of Scripture was powerfully applied to his mind, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." His resolution was immediately taken: he put on the hat, and with his mind staid on the Lord, set out to join his friends at meeting.

In the course of the year 1797 he was received into membership with the Society of Friends; and entered into business at Sheffield, in the seed trade. It was his uniform practice from his first commencement in trade, to close his shop during the hours of religious meeting on week days; and though this must have required a strong exercise of faith, at a time when his future support seemed to depend on his assiduity and exertion, he was never satisfied to neglect the worship of Almighty God, from the prospect of any outward advantage; and he has often

expressed his belief, that a blessing had rested on this sacrifice of apparent interest to duty.

It would have been interesting to have had from Daniel Wheeler's own pen, a more detailed account of the operations of Grace on his mind at that important period of life, when his feet were turned from the broad way in which he had been running towards ruin, and into that narrow path which leads to everlasting rest and peace. But his letters and journal contain numerous passages which show, that his views of the nature of that momentous change, and of the manner in which it is effected, are in full accordance with those of the worthies whose experience has been given in the earlier pages of this work. In a letter written from Russia, whither he had gone, from a sense of duty, to superintend the drainage and cultivation of some large tracts of swampy lands, and dated in the year 1829, he says :

“ An individual thoroughly convinced of our principles, and keeping close to that which has convinced him, will undoubtedly, as he continues faithful, be converted by it. . . . Such as these have bought the Truth, at the price of becoming fools before men for Christ's sake: they have believed in the sufficiency of His power revealed in the heart, to cleanse and purify them from all sin; and although they may have had to pass through many conflicts, occasionally for several years, without appearing to gain any ground, they have been strengthened to persevere and still to wait for Him. The weight of former sins and transgressions has been long and painfully felt to rise in humiliating retrospect before the view of the mind, time after time, in terrible array; working for each, true sorrow and repentance never to be repented of. But although at seasons he is ready to faint, when faith and hope have been reduced to a low ebb, yet the invisible Arm of strength is still underneath, unseen and

unfelt, supporting the tribulated traveller in the apparently unequal warfare; until every sin has passed beforehand to judgment; and at last, the glorious day begins to dawn, when He, who has been 'as a refiner's fire, and like fuller's soap,' before whom nothing of a transgressing nature can stand 'when He appeareth,' or can abide 'the day of His coming,' is now discovered to be 'the sun of righteousness,' arisen 'with healing in His wings,' to the joy and comfort of the wounded soul. Then the love of God is truly known; and until this blessed day is felt in the great and heartfelt work of regeneration, none can experimentally and truly say, that 'God is love;' they are mere words to all who have not witnessed the inward workings of His power in their heart; but now they feel Him to be a God of love and mercy, too, and are renewedly made willing in the love of Him to wait for Him."

When engaged in a religious visit to the isles of the Pacific Ocean, he addressed a congregation among the Tahitians; and after expressing the desire, that they might every one be numbered among the ransomed and redeemed of the Lord; who shall return and come to Zion with songs and everlasting joy upon their heads; he adds: "I had to tell them, that a great and individual work must be accomplished before these gracious and prophetic promises are realized. The indignation of the Lord must be patiently borne for sin and for transgression; until He should arise and plead their cause, and execute judgment for them, and in His own time say, it is enough; and bring them forth to the light, even the light of Christ Jesus, in whom they will *then* behold the Lamb of God that taketh away the sin of the world."

If any of the readers of these extracts should desire to find an easier way to the kingdom of Heaven, and shrink from submission to the crucifying power of the cross of

Christ, let them consider the caution contained in the following passage, in another of Daniel Wheeler's letters :

“ There are persons, who have actually commenced a reform in great sincerity, and have been drawn into solid and serious reflection, but these, unhappily, frequently fall into the way of a class of people, whose writings and conversation lead them to expect, that when they embrace the religion of Jesus, they will immediately witness some delightful sensations of heavenly joy. But alas! they calculate on the reward before the warfare is begun. If such, for a short season persist in communing with their own hearts; and are, through condescending love and mercy, favored to draw near to the Saviour of men; their expectation is disappointed, and they find that ‘ He is without form or comeliness,’ and hath no ‘ beauty’ to make Him desirable. There is nothing to feed and support those airy and fantastic notions, which their minds have previously and so perniciously imbibed. Thus the inestimable pearl is overlooked, or set at nought; the language of the prophet is verified, and the blessed Master is, I fear, at this day, by too many, in this way ‘ despised and rejected of men.’ ”

The same doctrine that Daniel Wheeler preached to the Tahitians, as already mentioned, he was frequently constrained in the flowings of Gospel love, to proclaim to others. Thus, in his account of a meeting in the Sandwich Islands, he says, “ I was largely opened to declare the everlasting truth amongst them, and to turn them to its light in their own hearts—to the Holy Spirit of Him, who is the true light that lighteth every man that cometh into the world; in whom only there is life, and who is the only way to God the Father, as declared by himself: ‘ I am the way, the truth, and the life; no man cometh to the Father but by me.’ That a mere outward profession of religion would prove altogether unavailing to them; the

great work of regeneration must be witnessed: that to be members of the true church they must be redeemed with judgment from sin and transgression, and be converted unto God by the righteousness of Christ Jesus, believed in and submitted to through faith in the operation of the Spirit of God, who raised Him from the dead; with whom also they must be raised from death unto life."

It is not in accordance with the plan of this collection to describe in detail the varied and valuable services of this dear Friend, and the manner in which he was enabled to bear his testimony to the Gospel, both by word and deed, in his own native country, in the dominions of the Czar of Russia, in America, and among the Pacific Islands. He continued to the last a faithful laborer in his Master's cause; and ended his useful and instructive career in the city of New York, in 1840. He had come there under a concern, to finish a religious visit to the churches in America, which had been before partially performed. In his last illness, he said, "I want nothing but the love of my Heavenly Father, and I witness it." Several times during his sickness he made the request, "I want to be left entirely alone with my Heavenly Father." To a beloved friend who called to see him, he remarked, "Whilst I was on shipboard, and thought by some of the passengers to be nigh unto death, how did the Lord appear for my help and consolation; and since I have been in this chamber, how has He appeared for my comfort in the night season; and I have been enabled to sing hymns of praise and thanksgiving unto Him. When the ship made her soundings, I made my soundings upon that Rock, whose foundation is from everlasting to everlasting."

Daniel Wheeler labored to imbue the minds of his children with the love and fear of the Almighty. Whilst they were still young in years, he instructed them diligently in the Holy Scriptures; and was persevering in

his efforts to make them familiar with the lives of the early members of the Society of Friends, which so strikingly portray the precious fruits of the principles he professed. As they advanced towards maturity, he was earnest in imploring for them the gift of Divine Grace, and diligent in watching for opportunities to impress upon them the importance of spiritual things. As his eldest son attained the age of manhood, earnest were the cravings of his father, that the Lord would direct his heart "into the Love of God, and into the patient waiting for Christ." He knew well, that, to the natural man, the things of God must ever be a mystery; and he longed, that, through submission to the operations of the Spirit of Truth, they might be opened to his understanding. Often, with parental tenderness, he silently watched the opening convictions of his inquiring mind, and as opportunities presented, he labored to explain to him the views he had himself received. At one time, the sentiments of his son on these all-important subjects were exceedingly unsettled, and he passed through deep mental conflict before he yielded to the light of Divine truth in his soul, which dispelled the doubts and reasonings by which he was assailed. It was at this period, that one evening, his father and he being alone together, they had much conversation on the points which then pressed heavily on the mind of the latter. Before retiring to rest, his father handed him the Bible, and requested him to read a chapter: he took the book and read the third chapter of Malachi. Deep seriousness overspread his countenance, and after a considerable time of silence he repeated, "The Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in;" — and He shall be "like a refiner's fire and like fuller's soap:" adding, "Yes, He will come into His own temple, the temple of the heart, and there do His own work. I never under-

stood this chapter before, nor saw, as I now see it, the spiritual nature of the Gospel dispensation." The impression thus made was not effaced. The change which gradually succeeded was most striking; clearly evincing to those around, that the day had indeed dawned, and the day-star arisen, in a heart long oppressed with darkness, and a prey to many doubts. In reference to this period, his father once remarked with much emotion, — "this kind can come forth by nothing but by prayer and fasting," intimating the long-continued exercise of soul through which he had been led on behalf of his son.

SARAH GRUBB.

SARAH GRUBB, whose maiden name was Lynes, was born in London in 1773. She was one of the most eminently gifted of the ministers raised up in the Society of Friends of latter times. The following sketch is condensed from an account published by her children in 1848.

When about eight years of age, after the death of her father, she was placed at "Friends' School," Islington. In some memoranda, written when about sixty years old, for the benefit of her children, she says: "At school I sought the Lord; feeling His power in my heart operating against the evil propensities of my nature; yet to these corrupt inclinations I many, many times gave way; and for this I was brought under great condemnation, even as early as when nine years old; so that I bemoaned my condition, and have begged and prayed at that period for a better state and a happier. I went on sinning and repenting for years; still my love for good books increased, and for good people. We had few books. The Bible and one or two journals of Friends, are all that I

can recollect reading, and I really valued them as highly as I was capable of doing in this my childhood. When I grew to about thirteen years of age, I began to discover something about me, or in my mind, like the heavenly anointing for the ministry; for the Lord had revealed His word as a hammer, and had broken the rock in pieces in my living experience; and I was contrited under a sense of power and love; saying, even vocally, when alone, 'Lord, make me a chosen vessel unto thee!' I could even then utter good things, and have done so to my school-fellows in select companies; and once I saw several in tears while I spoke to them. I was not, however, sensible of a Divine requiring to do as I then did.

"Soon after I was fourteen years old, a friend from Ireland took me into her family to attend her children, who were young, there being four of them.

"With respect to my first appearances as one called to speak in the high and holy name of the Lord, they were in great fear, and under a feeling that my natural inclination would not lead me into such exposure, for I shrunk from it exceedingly; and often have I hesitated, and felt such a reluctance to it, that I have suffered the meeting to break up without my having made the sacrifice; yea, when the word of life, in a few words, was like a fire within me. Great has been my mourning through these omissions of duty, although but seventeen years old when I first gave utterance publicly to a sentence or two; and I had opened my mouth in private many months previously, under the constraining influence of the Spirit of Truth; being without the shadow of a doubt that it was indeed required of me, poor child as I was. I had sweet consolation in coming into obedience, and after awhile was surprised to find that, although I stood up in meetings expecting only to utter a *little* matter, more passed through me I scarcely knew how.

“ Thus the gift grew, and much baptism and suffering was my portion from time to time: the great work of my salvation and sanctification going on, while I was occasionally induced to invite others to the needful acquaintance with Him who came to redeem us from all iniquity. I have never known an easier way to favor with the Lord of life and glory, than that of passive submission to all His holy will concerning me, even under dispensations most proving and mortifying to the fleshly mind.

“ I lived nearly ten years in the family to which I went from school, viz., that of Sarah Grubb, of Anner Mills, near Clonmel, Ireland. Never, all that time, could I see my way to change my situation; for, through all the difficulty that lay in my way of fulfilling my religious duty, I believed that the Great Master had some good end which He designed to answer, in permitting me to be, as it were, cramped in the gift dispensed to me as a minister of Christ; and my faith was at times renewed and confirmed, that if I would patiently endure to the end, my reward would be sure. Thus I was mercifully enabled to ‘wait all the days of my appointed time until my change came;’ until in the clear openings of truth, I was led back to my native land, to my near relatives, and sent forth *largely* to publish the glad tidings of the Gospel. I had been some journeys while a servant in Ireland, but now a very wide field of labor opened before me; and, with the consent of my monthly meeting, I travelled much up and down in England, both among Friends and others, for some successive years, and many blessed and powerful meetings we had, to the praise of His excellent name, without whom we can do nothing, and are nothing.

“ It pleased the Lord to call me into a path much untrodden, in my early travels as a messenger of the Gospel—having to go into markets, and to declare the truth in the streets. This sore exercise began in Cork, Ireland, but

it was only in one instance required of me in that nation; in England, however, many, very many, such sacrifices I had to make in pursuit of peace; and in pure obedience to the will of my Heavenly Father I gave up. No one knows the depth of my sufferings, and the mortifying, yea, crucifying of my own will, which I had to endure in this service; yet I have to acknowledge to the sufficiency of Divine grace herein. Many times I had brave opportunities on these occasions to invite the people to the Lord Jesus Christ, who manifests himself in the conscience as a light, and who would discover the evil of covetousness and of all unrighteousness, leading and teaching 'to do justly, to love mercy, and to walk humbly with God.' Hundreds, possibly thousands, who would not, even though requested, come to meet us in a house or place of worship, have thus felt the power of the living God, in hearing tell that He rewardeth every man according to his ways, and according to the fruit of his doings. In some instances we were rudely treated. Once in a great town (Leicester), while I was speaking in the market, there came two men who looked really furious. They said the mayor ordered me down — coming toward me through the crowd that stood around, evidently intending to pull me down from where I stood; but I observed them, and looking at them, their countenances fell, and they appeared to have no power to touch me: however, as they came with an order from the mayor of the town, I told the people how it was, and commended them to their inward teacher Christ. When we obeyed the order, and were leaving the place, some said, had it been a mountebank who stood in my place, he would have been suffered to proceed; but that which drew their attention to God was prohibited. Others, who were light and wicked, reviled us. I had, as usual, some dear and tender friends among the brethren, who accompanied and stood by me in such great exercise.

These partook of the insults offered — the people throwing at them; indeed, somebody was unfeeling enough to bring hot melted lead and cast at us, some of which was found on some part of the clothing of one dear friend. I retired to my chamber at a Friend's house, after this bustle; and oh, the sweet tranquillity that filled my mind! I thought it a foretaste of that glorious *rest* prepared for the children of God in His eternal kingdom."

"Once, when young in the ministry, being at an inn with the family with whom I lived, I heard one of them say she had placed a handkerchief in one of the chambers, and on going to fetch it, could not find it. Immediately my mind was impressed with a sense that a young girl whom I had seen in the house had stolen the handkerchief. I was astonished at my conviction of this fact, for I had by no means a disposition to suspect any one of evil. It was not, however, to be suppressed; for I saw with clearness she had committed the theft: what showed it me was the light of the Lord, which came like lightning into my mind. I ran to inquire for the girl, who came, not knowing my business with her. I looked at her, and in the fear of the Lord told her she had stolen the handkerchief, which she dared not deny, and it was produced. Then I spoke to her, the power of the Lord accompanying what I said, in a wonderful manner; the girl turned very pale, almost like a corpse. I continued to declare of the exceeding sinfulness of sin, and to warn the young creature for perhaps twenty minutes. While the Lord's word was passing through me, a servant was cleaning the floor of the room where we stood — one apparently of the very lowest of her class. She felt so struck by the authority with which the communication was attended, that she raised her hands with astonishment. The mother of the young girl came to me before we left the inn, and asked me how I could tell that her daughter had

taken and concealed the handkerchief; to which I replied, that I was made acquainted with it from a sense given me by the Spirit of Truth in my own mind — the anointing which could not only give me to be without doubt in this thing, but also did influence all that take heed to it, so as to lead them out of sin, and bring them to live godly lives. I told her she had this gift of God in herself; that all the children of men had it, or a measure of it; and warned her to take heed to it. I understood they were all Papists who heard me speak. After this was over, and we passed away from the place, I was so overcome with what had occurred, that I could not refrain from many tears.”

“At Bath I had to go to the Pump Rooms, and declare the truth to the gay people who resorted there. This was a time very relieving to my sorely exercised mind. In these days and years of my life, I was seldom from under some heavy burden, so that I went greatly bowed down; sometimes ready to say, ‘If it be thus with me, oh, thou who hast given me a being, I pray thee take away my life from me.’ At length I saw to the end of this trying dispensation. I saw clearly that it was fulfilled, like other dispensations that had been allotted me in inscrutable wisdom, and which all have had a tendency to ‘crucify the flesh, with the affections and lusts,’ even bringing into a disposition to ‘bear about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.’ Oh! it is good to say amen to the *whole* will of God concerning us; to be patient when brought to a low estate, and ‘make not haste in time of trouble.’

“In the year 1801, I wrote thus: — ‘Oh! my Heavenly Father, thou hast seen me in the depths of tribulation, in my many journeyings and travails. When, in obedience to the holy leadings of thy Spirit, I went forth,

thou didst take cognizance of me — when I felt the woes of the wicked, when I passed by the gates of death. It was thy power which supported me when no flesh could help, when man could not comprehend the depth of my exercise. Without thee, I could not have gone, bearing my cross into the public streets, into the hurrying markets; warning the people of thy justice in “rewarding every man according to his works, and according to the fruit of his doings;” inviting all to love and fear thy great, thy Holy Name. By thee have my feet entered the prison-houses, and my tongue declared of thy goodness; holding forth the invitation to be acquainted with thee in thy Christ, and be set free from the bondage of corruption; to come from under the law of sin and death, into the glorious liberty of thy Gospel. Thou hast many, many times led me into the sick wards unto the bed of languishing, and unto the rolling pillow. Thou hast given me to minister of thy word to the afflicted, and to put my soul in their soul’s stead, in some degree. Thou hast enabled me to lift up my voice as a trumpet, not only to thy gathered church, but as it were to Jews and Gentiles. Without thee, oh, thou fulness of strength, I am less than the worm of the dust. Be thou only and forever exalted in, by, and through thy poor child; and let nothing be able to pluck me out of thy hand. Amen.

“I am far from acknowledging myself to have been without unwatchfulness, even while preaching to others. Often, very often, have I mourned over my frail, erring nature, and bitter anguish hath at times taken hold upon me, in a sight and sense of my wretchedness without my Saviour. Yea, to this day do I find shame and confusion cover me, because of my want of strict adherence to the all-preserving principle of Divine grace. In it lies *our* sufficiency, as certainly as was the case with any in any age; for it is the manifestation of Christ Jesus the Lord,

who came in the flesh, and is come in the Spirit to save us from our sins. There have been seasons mercifully afforded me, notwithstanding all that I deplore, when an evidence has been granted that my past sins were remitted, and that He who had brought my soul through tribulation, had also washed me with the water of regeneration, and purged me from mine iniquities in His own blood, of His own free mercy; to whom be ascribed salvation and glory, now and forever, Amen. And oh, that I may be vigilant—that I may be kept low in the fear of the Most High, ‘lest, when I have preached to others, I myself should be a castaway.’”

A few extracts from S. Grubb’s letters are subjoined, in illustration of the character of her public service in some of the meetings she attended.

To her husband, 7 mo. 21st, 1814:—“We went to meeting at Tring yesterday, where I was engaged in both testimony and supplication in an encouraging strain, but I did not know that things were as high as sometimes; yet, when I lifted up my eyes, oh! the tears of tenderness that were strewing all about me, and when we came out of meeting, almost all the young people were wonderfully broken; some of them took my hand and could hardly speak for weeping. It was truly delightful and consoling to see that the power of the Lord had reached them, and that they were so near the truth. I need not tell my endeared companion in life, that nothing belongs to the creature of glory or praise, but to the Lord alone.”

11 mo. 16th, 1822:—“My dear companion and myself are about returning home, having endeavored to fulfil the will of our Heavenly Father, in an engagement of nearly eleven weeks, in visiting Friends and others in divers counties. We are very sensible of weakness belonging to us poor creatures, while we have to acknowledge to the dominion of the power of truth in most of the meetings,

even in a marvellous and glorious degree. I never knew it so generally so in any former visit, more especially among those not professing with us. Sometimes these meetings have held long, and the longer the more solemn, while the doctrines of the Gospel have flowed freely; and often I have had to say to the people, 'Were I speaking to you from this time until midnight, and then to daybreak, it would all be to invite and gather to the influence which you now feel—the blessed power and presence of God. Let us sit under the heavenly canopy in reverent stillness, a little while, and feel its preciousness, beyond what words can set forth;' and so it has been many a time. Oh! for ever praised and exalted be Israel's Almighty Helper. He is doing much, while He convinces us that without Him we are nothing, and can do nothing."

The letters of Sarah Grubb bear frequent testimony to her entire dependence on Divine help in the work of the ministry, and to the renewed exercise of mind through which she was led, as a preparation for each successive service required of her. So that her preaching was truly not with the words of man's wisdom, but in the demonstration of the Spirit and of power. In writing to Mary Davis, 10 mo. 13th, 1829, she says: "Oh! how have I feared for that cause which it has been my engagement to advocate so publicly! In what condition have I many times gone to those very meetings which I considered myself constrained to appoint! Alas! I have thought, that did the people know my entire emptiness and want of all things, except the least and almost imperceptible grain of faith, they surely would not come to meet me. Multitudes have indeed attended on these occasions, ignorant, totally so, of *my* helpless state, without the renewed, holy influence of that anointing which teacheth all things, by which even so poor and mean an instrument as myself has been assisted to evidence or bear testimony to the truths of the

everlasting, unchangeable Gospel ; yea, in the demonstration of the eternal Spirit of God, and with that power which is of and from this source.”

“Lexden, 8 mo. 15th, 1834:— I may tell, my true, sympathizing friend, that I never experienced more of the living power of truth, in the exercise of the gift bestowed, than since coming down here this time ; from meeting to meeting it has been so, with scarcely an exception. I have indeed been a wonder to myself ; for no one could sit down more empty, or a greater blank : and oh ! the word would come, like the bubbling up of a well of living water, or like the flowing tide ; and then again, when it receded, I was dry as the sand on the sea-shore.”

Though she had to partake of the sufferings of Christ, for His body’s sake, the church, as the preceding extracts testify, yet she could at the same time bear witness to the abundant goodness of God, and to the joy and satisfaction which true religion brings with it. In a letter written near the close of life, dated 8 mo. 30th, 1840, she says : “It is not suffering *alone* which Infinite Wisdom dispenses to His own ; their consolations abound likewise, and I fully believe that the truly dedicated, lowly followers of the crucified Immanuel, would not barter their privileges, and peace, and rest in the soul’s Beloved, for all the ease, the fleshly indulgence, the transient joy and gratification of such as seek their ‘good things’ in this life, too regardless of pursuing the one thing needful.”

“1841. Oh ! my dear, there *is* a resting-place for us in this wearisome world, even the holy bosom of Him who ‘hath borne our griefs and carried our sorrows.’ What a mercy ! It seems to me that the Scripture is in some measure verified, even to me ‘Ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.’ I have had deep

baptisms, but there is occasion to adopt the precious language, 'Thanks be to God, which giveth us the victory, through our Lord Jesus Christ.'"

When about thirty years of age she was married to John Grubb, a worthy Friend and minister of the Gospel.

During the first fifteen years of married life, the home of John and Sarah Grubb was in Ireland. They then removed to England, from a sense of religious duty; and continued there, with some change of residence, till removed from this state of existence. The husband was taken away in the 5 mo., 1841; and the wife a few months afterward. Her last illness was of nine weeks' duration. The following narrative of the closing experiences of this devoted Christian is condensed from an account kept by her children:

"She suffered much at the beginning, but expressed a hope of recovery; evidently, however, desiring it more for our sakes than her own; and saying, one day, after some anticipations of returning strength, 'But I think I have not been one day without resignation.'

"Alluding to her suffering illness, when sending a message to a friend, she said, 'Tell her I call these the hailstones, but I believe they have all passed through the righteous balances.' Also, 'In searching myself, I do not find anything laid to my charge — no condemnation. There are things I do not forgive myself, but I hope, through adorable mercy, to be forgiven.' On being asked one morning, how she had passed the night, she said, 'Out of heaven I could not have been quieter. It was all peace, peace,' and added, 'It seemed almost as if my dear Saviour condescended to converse with me; and oh! the sweetness, the meekness of His spirit.' Another time, something fresh in the way of nourishment having been offered to her, she said, 'I have been thinking of being fed with the finest of the wheat. Everything that human

ingenuity can devise seems to be done for me, but all of no use.' 'Well! though my heart and my strength fail-eth, the Lord is (still) my delight, and my portion forever — THAT forever.'

"About ten days before the close, she expressed a wish to have us all at her bedside, when she spoke to us nearly as follows: — 'At first I thought I should recover from this illness, but now it seems as if I must quite give myself up. You see that everything in nature points that way. When I got worse about three weeks ago, I went down very deep in my spirit, and I said, "Oh! my Heavenly Father, is it thy will to take me now, or at some other time?" and it was answered, "Whether I take thee now, or at some other time, be thou ready;" and I said, "Oh! but it is a very awful thing to die," (*and it is an awful thing*). Then it was said, "Fear not, I can make hard things easy; and what more is there for thee to do?" So it was shown me there was nothing left to do, nothing more to do; and my rejoicing is unspeakable, that my children are resigned.'

"The next day after the deeply affecting occasion just described, our beloved mother spoke in a sweet and striking manner to her medical attendant, for whom she had a sincere regard. He inquired if her position was comfortable. 'Oh!' she said, 'I hardly ever *lie* comfortably, but I'm very comfortable in myself. Ah! creeds and forms and a literal faith, will do nothing for us. We must give up our own wills entirely, and become like little children: it is the only way we can enter the kingdom. I have known no other religion all my life than the will of God; and now, whether I live or die, I shall be with my dear Saviour.'

"For nearly the last twenty-four hours our precious parent was in a kind of sleep, from which it was plain she would wake only in death; and about one o'clock, on the 16th of the 3d mo., 1842, she breathed her last."

A letter addressed to her dear friend, Mary Capper, points out the *way* in which we are made partakers of the benefit of the death and sufferings of Christ, on whose atoning sacrifice she so fully relied. In it she says: "I am glad that thou canst so fully subscribe to the 'anointing which is truth, and is no lie;' the unction from the Holy One, as an internal evidence manifested in the soul. What shall we do, if we suffer ourselves to be drawn from this blessed Spirit of the Saviour of men, or the measure of it which is given to all, for our profit? Where, but within our own hearts, shall we find the Comforter and the safe Guide? Surely the Holy Scriptures direct us to Christ within, the hope of Glory; but *now* we are told, that in looking for *inward* direction, we subject ourselves to error; and that the Gospel is to be found in the scriptures, where there is 'clear, comprehensible truth,' and 'a direct message from God.' True, the scriptures come by inspiration from God, yet, in my view, the same inspiration must be with us, to give us to comprehend their spiritual meaning and application; because the natural man, by all his head knowledge and finite capacity, even though he may compare scripture with scripture, and acknowledge to their harmony, is, nevertheless, the natural or unregenerate man still, without the operations of the Spirit in his soul; even that which is the Divine gift to all men, and which, I conceive, brings all who adhere to it, into a converted state, whether they be favored with the inspired writings, which tell of the blessed and holy Redeemer, or whether they be ignorant of them. Must it not be our experience, in order to partake of the benefit of the death and sufferings of Christ, to be brought into obedience unto righteousness? and what can do this for us, but the power of God, or name of Jesus, which is immediately made known to us by inward revelation thereof?"

MARY CAPPER.

MARY CAPPER was born in Staffordshire, England, in 1755, and closed her lengthened pilgrimage in 1845, in the ninety-first year of her age. She was brought up as a member of the Church of England by her parents, who were greatly grieved, when, in the unfoldings of religious duty, she felt drawn to adopt the more simple and unceremonious manner of worship which she found among Friends. In after years she wrote some account of her religious experience. In this she says: "I was at times, and many times in early life, very thoughtful as to the genuine effect of religion on the mind. My constitution was weak, which I have considered one among other favors; for my nature was volatile, and I was much left as to outward restraints; and, indeed, urged to go to public amusements, plays, dances, etc., which were considered innocent. The first contrary impression that I distinctly remember was once, whilst on my knees, at my accustomed evening prayers; my thoughts being confused and dissipated, I lay down comfortless, believing that whatever distracted and hindered prayer must be wrong. This impression rested with me, and from time to time led to deep reflection and secret conflict. The witness for truth left me not; and as little sacrifices, such as declining gay parties, seemed to yield a peaceful calm, I was favored with resolution to persevere. . . . One occasion I think I cannot forget, because it is sealed by mercy and by experience to this day; though the thing was, in itself, comparatively little, and I was then young. Being tempted to take some fruit, in a garden where I was unobserved, and being on the point of gathering it, a sudden check arrested me. I cannot distinctly describe it, but I walked from the spot with a sweetness of inward peace indescribable,

such as I think I had never before known ; and it arose in my heart, and has remained in my understanding ; this is the teaching of the grace of God, or, in other words, of the Holy Spirit ! This, we had been taught to believe, would enable us to overcome evil ; but it is not sufficiently understood, and when gently developed in the still small voice, it is frequently not obeyed ; and the quick sense of its secret monitions becomes less discernible.”

About the time she came of age, she spent nearly a year in France, one of the motives for which was probably her very delicate health. On her way there, she came to London, where she remained several weeks visiting some of her relations. Her brother, Jasper, who resided there, had become attached to the Society of Friends, which he ultimately joined, and he introduced her to some of his acquaintances. Among these were Dr. and Mary Knowles, and she thus describes a visit she made to them : “ We had much serious conversation, in which my heart was interested ; the doctor and his wife explained the benefit arising from silent meetings, which I am convinced must be very great ; we are then freed from all external objects, and wait upon the Lord in silent submission ; which must doubtless be a far more acceptable sacrifice than those forms of prayer that are repeated by the lips when the heart is far from God. This silent meditation is certainly an excellent preparation for vocal prayer.”

“ 26th. Went with my brother, Jasper, to the Quakers’ meeting, and was exceedingly pleased with one of the female preachers. There was silence nearly an hour and a half, in which time I was prepared to receive instruction, and I felt the force of what I heard. Returned to our lodgings well satisfied with silent worship.”

The memoranda made by her while in France show the thoughtful turn of her mind. In one of them she speaks of going to the evening Roman Catholic service, and says :

“I was very near the door, and could not see all the ceremonies, but I saw enough to excite surprise. ‘My God,’ thought I, ‘that such a number of persons, seemingly disposed to serve thee, should imagine that thou art pleased with the burning of incense and the lifting up of hands!’ The sacrifice of an humble spirit is far more acceptable to our God, who designs that we should worship Him in Spirit.”

“Am very undetermined about attending a large party to the play and a masked ball. Had I only my inclination to consult, I should not hesitate a moment in refusing; but my refusal is considered as a stubborn resolution to be singular — this is a character that I am by no means desirous of, and many ideas rush into my mind, to vindicate a compliance with the wishes of others; but, on the other hand, I am, from experience, convinced that these noisy diversions intoxicate the mind, enfeeble it, and render it incapable of performing the duties for which we were born. I presume not to judge for others, but for myself, I find it necessary to guard against the tumultuous joys of the world.”

“28th. Boulogne. Arrived in the afternoon; dressed, and sallied forth to spend the evening at an English lady’s. When we arrived, all the party were at cards, to which we also sat down. While we played, a circumstance occurred which made me feel in a way that I cannot describe. The sacrament which is carried to the sick, and is always announced by the ringing of a hand-bell, passed by the windows. The company being mostly French, threw down their cards, knelt and prayed for a few minutes, and then set to cards again. I mean not to censure them — they may act up to their judgment and feelings; but I must confess it would appear to me very presumptuous to address the great Almighty in a form of words, at a time when the mind was interested in affairs so trifling — so inconsistent

with that awful sense with which we ought to present ourselves, when disposed to offer prayer."

After her return home in 1777, she writes: "An obvious change took place in my manners, etc., so as to attract observation. The ceremonies of the church where I attended with my parents and the family, affected me in a very unusual manner. Sometimes I wept, and sometimes had to be taken out nearly fainting. I had then no intention of making any change in my religious profession; but my dear mother's disappointment was keen, when, in process of time, I felt that I could not conform to what I had been taught was necessary to salvation; and kept much retired, without attending any place of worship."

In 1781 she went to reside with her brother James, who was a minister in the Episcopal Church, and whom she greatly esteemed. While there, the time came for the administration, in its usual course, of what is termed the Lord's Supper. She says: "It had been on former occasions a solemn ceremony of peculiar comfort to my longing soul; and I had much conflict and prayer that I might be satisfied whether the outward and visible sign was important to salvation. With reverence, deep humility, and fear, I received the bread and wine. I do not recollect that any observation was made on my being evidently agitated. I sought no human counsel, but the satisfactory, abiding instruction on my own mind was, that the inward and spiritual grace, of which this was only the visible sign, must be something of a higher nature, not dependent upon uncertain means. The best of teachers was pleased to calm and quiet my mind on this important subject, and I no more repeated the ceremony; but these convictions and changes were no light matters to me."

In 1782 she removed to London, and from that time regularly attended the meetings of Friends. "Not," as she says, "that I was acquainted with their peculiar

religious views; indeed there seemed to be a prohibition of aught but simple evidence and obedience." "About this time, in consequence of my decided resolution to attend the meetings of Friends, my dear father (no doubt in faithfulness to his own religious views, and from the desire to rescue a poor child from apprehended error) requested me not to return to the parental roof, unless I could be satisfied to conform to the religious education which he had conscientiously given me. This, with a tender, heart-piercing remonstrance from my dear, dear mother, was far more deeply felt than I can describe; and marvellous in my view, even to this day, was the settled, firm belief that I must follow on to know the soul's salvation for myself; truly in a way that I knew not!"

This period of Mary Capper's life was seldom, if ever, alluded to by her without much emotion. The conflict was distressing; yet was she strengthened to persevere in what was clearly manifested to be the path of duty. Her father's last illness was sudden and short; and she was deprived of the consolation of again seeing him, and of receiving from his own lips an assurance of affection. In these afflictions, she was enabled to commit her cause unto Him, for whom she had forsaken her earthly home and parents; and He was pleased to speak peace to her afflicted soul. In a memorandum dated 6th of 9th month, 1783, she thus records her gratitude. "Praise the Lord, oh! my soul, and be exceeding glad in the God of thy salvation; for He hath done great things for thee, and wonderful is His power! He hath plucked thy feet out of the mire and clay, and hath set them upon a rock — the only true foundation, throughout all ages, to the end of the world! My spirit is exceedingly glad that the Lord hath heard the prayers of His handmaiden, and in great mercy granted my earnest request. He hath strengthened

me to part with all the nearest and dearest of His gifts; to sit loose from the tenderest connections, that I may be free to fulfil the great command of loving the Lord my God, with all my heart, with all my mind, and with all my strength."

The trials above related were not the only ones which Mary Capper had to endure about this period of her life. She had formed a strong attachment to a young man Friend to whom she expected to be married, when she discovered that he did not set a high value on his membership in the Society of Friends, and that he was inclined for more liberty in practice than their principles allowed of. This was a most painful discovery to her; and, as further communication with him proved to her that he was one who could not fully enter into her religious feelings and views, she felt it to be her duty to break off the connection, though it nearly cost her her life; and she could never afterwards entertain the prospect of matrimony.

She was received into membership with the Society of Friends about the year 1785, and spoke as a minister in their meetings soon after that event. With respect to the latter circumstance, she writes: "It sometimes arose in my mind, that possibly I might have to tell unto others, how I had been taught, and kept from the broad way of destruction; and a few words arising, with something of unusual power, I think at the Peel meeting, I stood up and spoke them, and felt very quiet; nor did I anticipate that such a thing might ever be required again; and thus I was led on, from time to time, not knowing but each time might be the last."

In a letter written in 1785, she thus describes the manner in which she had been led by the Spirit of the Lord. "Since our conversation this afternoon, I have had to remember, in a very lively manner the Lord's dealings with

my soul in early life. I was at times visited with a sweet sense of purity and truth; but from my situation and mode of education, I was at a loss how to come at that which my soul seemed to see at a distance. For several years the prospect was, as it were, closed, or very rarely opened. I thought myself a useless being, and I believe sometimes almost repined that I was born; but about the twenty-third year of my age, the Lord graciously revisited my soul; and it was, indeed, as the dry and barren wilderness refreshed with dew. I think I cannot forget the sweet incomes of divine favor. The whole creation seemed new to me; all things spoke the love and mercies of a gracious God. Scarcely a day passed over without some sweet openings, some renewal of my great Master's condescension. I thought myself the happiest of human creatures. Thus delectably did the God of all my mercies allure me into the wilderness! Every required sacrifice seemed ready prepared by His own hand, and I had only to wait His own time. . . . But what seems more immediately to dwell upon my mind to communicate to thee is, that I have in my measure, found that the Lord's merciful dealings stir up the envy and malice of our grand enemy, when our gracious Father is pleased to hide His countenance and try our faith, after having sweetly led us in the right way. Then is the enemy as one triumphing over his prey. Oh! how is he permitted to buffet, to terrify the poor, timid soul! My mind has sometimes been as one almost without hope; and had not the hand of the Lord been underneath, I had surely fainted; but my spiritual eye was led to retrace the paths I had trod, and I was favored to see the Lord's dealings, and that tribulations were appointed to the faithful followers of a crucified Jesus."

During many years much of Mary Capper's time was employed in the exercise of the gift of Gospel ministry,

which had been committed to her. The following extracts from her memoranda evince the watchful, tender state of mind in which she was kept. "In the evening, when gathered to read the Scriptures, during our silent waiting on God, a feeling of awful seriousness spread over us, and tendered our spirits, so that we all wept; and in brokenness it was acknowledged that there surely is encouragement to believe, and under all trials humbly to trust in the Lord. It was a time of renewed favor, and ability was granted to return vocal thanks to the Giver of all our mercies."

"We had some sweet portions of reading after breakfast, and a silent desire arose to be strengthened to live and abide in the purifying, redeeming Spirit of the Saviour. It seems a growing experience with me, that there are favored seasons when a deep inward sense of the work of sanctification and redemption seals the lips in solemn silence."

As an illustration of her simple faithfulness to duty, it may be mentioned that in advanced life she adopted the principle of total abstinence from intoxicating liquors. She was induced to take this step from the reflection that many had been led into habits of intemperance who began with a moderate use of such drinks; and she resolved that no one should be able to plead her example for taking them at all. At the time she left them off, she was upwards of eighty years of age, and in the practice of taking a single glass of wine daily with her dinner. Having been for many years unable to take animal food, this glass of wine had been thought almost essential to her existence, especially as she had been accustomed to it from an early period of her life. In making this change, she expected to have something to suffer, and that she might probably have to endure a greater sense of feebleness during the remainder of her days; but the welfare of

those by whom she was surrounded, and on whom her example might have some influence, she considered to be of much greater importance. On making the trial, she was however agreeably disappointed; for though she felt some languor for a few days, she soon became sensible of an increase of strength, and was more vigorous without the wine than she had been with it.

Mary Capper was a firm believer in the atoning sacrifice of the Redeemer, and her reliance was on the mercy of God, through our Lord and Saviour Jesus Christ. Yet this faith was not that dead faith, of which the Apostle James speaks; but was closely connected with that practical submission to the Spirit of Christ, which is the only test of its reality. Her letters and papers bear frequent testimony to her views on this subject.

“In the morning meeting, I found relief, in the expression of my firm belief in Christ crucified, as the Reconciler of fallen man to the favor of God; that in Him, our glorified Saviour, we have redemption and acceptance with the Father; and that there is no other foundation than this which is already laid.”

In one of her letters to a friend, she thus points out her view as to the way in which we are made *possessors* of the redemption thus purchased by Christ. “Though I have seen and felt much evil, nevertheless my quickened spirit can often praise the Lord, my Redeemer, and speak well of His name. His Light and Love are revealed in the heart, and being obeyed, there is understanding given to walk in the way that leads to pure peace, putting to silence all unavailing speculations, doubts, and perplexities which disturb the wavering mind. Sweet is such a foretaste of rest, prepared for the people of God; of every age, nation, and denomination, who are brought to receive the heavenly gift of the kingdom, as docile children.”

“Strength was given to point out the difference between mere profession with the lip and tongue, and that conversion or change of heart wrought by the Holy Spirit revealed in the soul. It is not enough to confess that Christ died for sinners; we must receive Him, and own Him by obedience, as a Saviour, a Redeemer from sin, and a Leader into all righteousness.”

In her eightieth year she wrote as follows: “For many years, under a variety of outward changes or events, the secret, progressive work (may I not say, the genuine power of pure religion) was preparing the way for clearer views respecting the soul’s salvation. In these babe-like days, whatever I found to obstruct daily prayer — lowly supplication at the throne of mercy, seemed in my view sinful, and must be overcome. Verily I have found it, and I do still find it, a wrestling warfare! The new birth is a marvellous work. A complete spiritual creation, with all things new, is not wrought by the reasoning powers of the natural man. God the Father reveals the Son in us, as the Light, the Life, the Way; and gives us power to believe in Him also as the atoning sacrifice for sin, whereby we have access to a reconciled God and universal Father. This spiritual view of salvation, as set forth in the Scriptures, and abundantly testified by the faithful of former generations,—this atoning sacrifice, this Way of redemption, (begun, carried on, and perfected for me and in me,) is the rock and ground of my Christian faith, and of my hope of acceptance, when this mortal shall put on immortality. My simple, yet reverent testimony is to the marvellous love of God in Christ Jesus, as the guide of youth, and the staff of lengthened years, to those who acknowledge Him in all their ways. My heart rests in the belief that these will not be left to perish through ignorance. Obedience is the test of our sincerity. Acknowledge God in all thy

ways, and He will direct thy steps aright, from youth to old age."

Having through a long life endeavored with much humility and faithfulness to follow this guide and lean upon this staff, she was prepared to receive the summons of her removal from this state of existence with peaceful gratitude. Her last illness was but of few days' duration. On the 18th of 5th mo., 1845, she was at meeting and engaged in vocal ministry. During the few remaining days of her life she seemed peculiarly peaceful, and full of love and gratitude. The exclamation, "goodness, mercy, and power!" was frequently on her lips. Previous to settling for the night on the 22d, she requested her faithful attendant to read in the Scriptures to her as usual. The 14th chapter of John came in course, which was very congenial to her feelings, and she said she could not have heard a more beautiful chapter, exclaiming, "Oh, how beautiful, to go to a mansion prepared for us!" and afterwards she appeared to be fervently engaged in silent prayer. She then spoke of her unworthiness; that she had no merit of her own, but that it was all of the Lord's mercy.

During the night she was much engaged in prayer, and the words "Oh, Father!" often escaped her lips. She remarked to her servant, that she would be rewarded for her affectionate kindness to her, both here and in heaven.

About eight o'clock in the morning of the 23d, she proposed having her knitting, and endeavored to put on her spectacles, but the powers of the frail tabernacle were failing, and she speedily and gently passed away — to enter, as her friends reverently believed, into that mansion prepared for her by the Saviour, where, clothed in the spotless robe of His righteousness, she is uttering the anthem of praise.

STEPHEN CRISP.

THERE are few more instructive narratives, to those who are earnestly seeking the way to salvation, than that left by STEPHEN CRISP, of Colchester, England, who ended his earthly course in the year 1692. He commences his Journal with the ascription of praise to the Lord for His goodness. "For," he says, "so soon as I can remember, and so soon as I was capable of understanding, He made me to understand that which consented not to any evil, but stood in my soul as a witness against all evil; and manifested that I should not lie nor steal, or be stubborn, or disobedient, but should behave myself in meekness and quietness, and set truth before me as that which was better than falsehood. This same witness, even in the days of my childhood, ministered peace and boldness to me, when I hearkened to the counsel of it; but there was a contrary nature and seed in me, that was of this world, and not of God, which inclined unto evil, and unto the way and manner of this evil world, as most of all suiting the carnal mind; and an eye began to open in me that saw what was acceptable with man rather than what was well-pleasing to God.

"And that eye being daily ministered unto by the various objects and examples of vanity, a delight sprung up in that which was evil; and my senses became exercised with vanity, by which the pure seed became oppressed and grieved from day to day, and began to cry out against me; and condemnation began to be stirred up in me, and fear entered where before no fear was, and the pure innocence was lost. And then, having at any time done or spoken any evil, the Light, or pure principle in me, would manifest it to me, and show me that I ought not so to have

done. I felt condemnation, which how to escape I knew not.

“When I was but about twelve years old, my general and constant cry was after the power by which I might overcome corruptions; and although I heard the teachers of those times daily saying, none could live without sin, and the doctrine of perfection holden as a dangerous error, yet that did not abate my cry; though indeed it did often weaken my belief of obtaining, and so made my prayer almost faithless and without success. But I knew that without the power of God I must perish, let them say what they would, and I could not reckon myself saved while I was captivated with a corrupt and rebellious nature, let them all say what they could. I remembered the words of Christ, ‘He that committeth sin is the servant of sin,’ and that I knew I was.

“As for the priests and professors of those times, the most of them would boast of experiences, and of zeal, and of assurances of the love of God, and what comfort they enjoyed by thinking or meditating of the suffering of Christ for their sins, etc. Alas! thought I, I could think of these things as well as you, but my wound still remains fresh, and I see that I am as one of the crucifiers, while I live in sin, for which He died.

“My soul longed after some other kind of knowledge of Him than that which was to be attained by reading, for I saw that the worst as well as the best could attain to that.

“I now began to find out the meetings of those then called Separatists, and to hear their gifted men, so called, whose doctrine, I took notice, savored more of zeal and fervency than most of the priests did, neither did I see them so covetous to make a gain of preaching, not being yet come to see how they coveted greatness and applause of men.

“I was often affected with their preachings, but still the

former bond was upon me, and they yet strengthened it, to wit, that if I were not elected, I could not be saved, and how I might know, no man could tell me to my satisfaction. The fear of this would often dash my comfort, and then I began to take notice of the loose walking of such Separatists, yea, even of the teachers among them; how that they were not yet redeemed from foolish jesting, from idle words, from anger and passion. I also saw how unconstant they were, sometimes letting in one doctrine, sometimes another, tossed with winds; but not a word could I hear how I might obtain power over sin.

“I began when I was about seventeen or eighteen years of age to seek yet further; and hearing of a people that held forth the death of Christ for all men, I went to hear them, and after some time I came to see that there was more light and a clearer understanding of the Scriptures among them than among the former. So I began to be conversant with them, and frequent in their meetings, and came to be established in that belief, that there was a dear Son of hope, and way or means of salvation prepared for all people, and none positively by any eternal decree excluded, as by name or person, but as unbelievers and disobedient.

“This ministered comfort a while, and I set myself to believe, and to get faith in Christ, and to reckon myself a believer; and found it a hard work, even too hard for me, though I cried aloud many times to have my unbelief helped. When I saw sin prevail over me, alas! said I, where is that faith that purifies the heart and giveth victory? Mine is not such. Then would the pure witness of God arise and testify against me for my sin, and the more my understanding was enlarged, the sharper was my judgment.

“I began to lose my tenderness of conscience, which I had had, and began to take pleasure in the company of

the wicked, and in many things to become like them, and came to be captivated more than ever with mirth and jollity. I often would sing, when I had cause to howl and mourn, and fell to gaming and pastime, and presumed upon the mercy of God, and had a secret belief that God would one day manifest His power, and bring me out of this state.

“This kind of life went on for a season, about two or three years, until a weariness came upon me thereby. Many times in the very midst of all my mirth, the hand of the Lord would be heavy upon me, and His righteous judgments would kindle in me, and put a stop to my course, and then I would lament me in secret, and sometimes complain to others of my sore captivity and slavery to sin.

“Willing to do anything to find the power [of forsaking sin] I took up that ordinance, as they called it, of water baptism, expecting then to have found power more than before. My will wrought strongly to bridle and keep down that airy part and sinful nature, and for a season strove to uphold and maintain myself to be in a better state than before, though the virtue that should sanctify and wash me I did not feel, my mind being abroad; and the reasons that kept me were not the operation of the pure love of God in my heart, and His grace prevailing in me to teach me but rather an eye to the reputation of my religion, and that I might not seem to have run and acted all in vain.

“These reasons held but for a season, before the temptation grew too strong for my will, and the devil entered his own grounds, and prevailed upon me, and led me captive into sin and evil, and drew me into vain company, and vain sports, and delights, and pastimes again as before. Then I sufficiently saw I wanted what I wanted before, and had grasped but at a shadow, and caught

nothing but wind, and that my baptism was short of John's, who did indeed baptize with a baptism of repentance, and prepared the way of the Lord, and made His path straight. But mine did not so much, and therefore was much more short of the baptism of Christ, in which the fire was to be found that should burn up what was offensive to God and grieved His Holy Spirit; and then fill me with His Spirit, which takes delight in nothing that is corrupt.

“This baptism I saw was wanting, and therefore a dissatisfaction began to grow up in me, both of myself and of my way; and I testified unto the elders, so called, of the church, that God would shortly overturn all our worships and religions, which stood in outward and carnal things, and would make known some way a-top of them all, that should stand forever.

“About those days many exercised themselves in talking and discoursing of a people called Quakers, after whom I listened, but though I hearkened with great diligence, I could hear no good report of them, but much harm, and many false and wicked lies were cast upon them; only this I took notice of, that they suffered cruel mockings and grievous sufferings patiently. I did expect that when the way of God was made manifest, it would be hated and persecuted; yet I thought that I should not at all deter or affright me from owning it, and walking in it if I once knew it. But forasmuch as I heard they held perfection in this life, that was a thing the old wisdom of the serpent could not reach or join with, but I reasoned against it strongly.

“But a messenger of this truth I had not seen, but longed much to see one, wishing night and day that our parts might be visited by them, as I had heard others were. At last the Lord sent His faithful servant and messenger of His everlasting gospel, James Parnel, to

our town of Colchester, about the 4th mo., 1655, and in the twenty-seventh year of my age, who came in the name and power of the Most High God, in which he turned many to righteousness, both there and in other countries before, of whom some remain, and many are fallen asleep.

“When I saw this man, being but a youth, and knew not the power or spirit that was in him, I thought to withstand him, and began to query and seek discourse with him; but I quickly came to feel [that] the spirit of sound judgment was in him, and the witness of God arose in me, and testified to his judgment, and signified I must own it, it being just and true. That day I went to a meeting, and heard him declare the everlasting Gospel in the name and authority of the Lord, which I could not with all my wisdom and knowledge withstand, but was constrained to own and confess unto the truth.

“Here at the very first of my conviction did the enemy of my soul make trial to slay me, and that after this manner: that seeing my wisdom and reason were overcome by the truth, I could not therewith withstand it, therefore I received the truth, and held it in the same part with which I withstood it, and defended it with the same wisdom by which I resisted it, and so was yet a stranger to the cross that was to crucify me; and was at liberty in the discoursative spirit, to lay out my wits and parts for the truth. But I soon felt my sacrifice (though I offered the best my earth would afford) was not accepted, but something else was still called for.

“In this state I continued a month or two, but then a swift sword was drawn against that wisdom and comprehending mind, and a strong hand gave the stroke, and I was hewn down like a tall cedar that at once comes to the ground.

“My tongue or pen cannot express the sorrows of those days, in which I sat me down in silence, fear, and aston-

ishment, and was encompassed with sorrow and darkness. I knew none to make my moan unto. I heard of joy and salvation, but could scarcely think that ever I should be a partaker of it; I still wanting that living faith which, the apostle said, was of the operation of God, who raised up Jesus, the true seed, which seed I still felt groaning in me to be delivered from the burden of sin, and from the oppression of the carnal mind.

“After long travail, strong cries, and many bitter tears and groans, I found a little hope springing in me, that the Lord in His own time would bring forth His seed — even His elect seed — the seed of His covenant, to rule in me. This was given me at a time when the sense of my own unworthiness had so overwhelmed me in sorrow and anguish, that I thought myself unworthy of any of the creatures; forasmuch as I was out of the covenant of God, and hereupon was tempted to deny myself of them. Then did the hope of the resurrection of the just spring in me, and I was taught to wait on God, and to eat and drink in fear and watchfulness.

“Upon a time, being weary of my thoughts in the meeting of God’s people, I thought none was like me; and it was but in vain to sit there with such a wandering mind as mine was, which though I labored to stay it, yet could not as I would. At length, I thought to go forth, and as I was going, the Lord thundered through me, saying, that which is weary must die. So I turned to my seat and waited in the belief of God, for the death of that part which was weary of the work of God, and grew more diligent in seeking death, that I might know how to put off the old man with his deeds, and words, and imaginations, his fashions and customs, his friendship and wisdom, and all that appertained to him; and the cross of Christ was laid upon me, and I bore it.

“As I came willingly to take it up, I found it to be to me

that thing which I had sought from my childhood — even the power of God — for by it I was crucified to the world, and it to me, which nothing else could ever do. But oh! how glad was my soul when I had found the way to slay my soul's enemies. Oh! the secret joy that was in me, in the midst of all my conflicts and combats. I had this confidence, if I but take up the cross, I shall obtain victory, for that is the power of God through faith to salvation; and as I have found it so in some things, so I shall do in all in due time. Then the reproach of the Gospel became joyous to me; though in those days it was very cruel and grievous to flesh and blood; yet I despised it, and that for the joy that was now set before me, of which I had some hope I should in time be made a partaker, if I abode faithful. It was my great care night and day, to keep so low and out of the workings of my own will, that I might discern the mind of God, and do it, though in never so great a cross to my own.

“Yet the enemy of my soul followed me close and very secretly, and taking notice how willing I was to obey the Lord, he strove to get up into the seat of God, and to move as an angel of light, to betray me, and to lead me into something that was like the service of God. Many sore conflicts did I meet withal before I was able in all things to distinguish the workings of the true Spirit and power, from that which was but transformed. But forasmuch as I had now surely tasted of the love and goodness of God, I trusted in Him, and committed the keeping of my soul unto Him in singleness of heart.

“The more I came to feel and perceive the love of God, and His goodness to flow forth upon me, the more I was humbled and bowed in my mind to serve Him, and the least of His people among whom I walked. As the word of wisdom began to spring in me, and the knowledge of God grew, so I became as a counsellor of them that were

tempted in like manner as I had been; yet was kept so low that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn. But the more I was kept in subjection myself, the more subject were evil spirits made to me, and the more I was enabled to help the weak and feeble ones.

“The Church of God in those days increased, and my care daily increased; and the weight of things relating both to the outward and inward condition of poor Friends came upon me, and being called of God and His people to take the care of the poor, and to relieve their necessities as I did see occasion; I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproofing any that were slothful, and encouraging them that were diligent; putting a difference according to the wisdom given me of God, and still minding my own state and condition, and seeking the honor that comes from God only. A cry was in me, to keep on my spiritual armor, for all enemies were not yet put under my feet; so I kept my watch, not knowing well where the enemy might appear, but after a while I found his appearance once more to be very sharp, and that upon this occasion:

“About the year 1659, I often felt the aboundings of the love of God in my heart, and a cry to stand given up to His will, which I thought I was, not knowing or foreseeing what the Lord was intending to do with me. But His eye saw further than mine. His love and tenderness, and bowels of compassion wrought so in me, that it extended even to all men on the whole face of the earth, so that I cried in Spirit, oh, that all men knew thee and thy goodness! And upon a time, as I was waiting upon the Lord, His word arose in me, and commanded me to forsake and part with my dear wife and children, father and mother, and to go and bear witness

to His name in Scotland, to that high professing nation. But when that came to pass, I found all enemies were not slain, indeed; for the strivings, strugglings, reasonings, and disputings against the command of God, that I then met with, cannot be told or numbered. Oh, how I would have pleaded my own inability, the care of my family, my service in that particular meeting, and many more things, and all that I might have been excused from this one thing which was come upon me, that I thought not of, or looked not for.

“After many reasonings, days and weeks by myself, I thought it best to speak of it to some of the faithful elders and ministers of the everlasting Gospel, not knowing but they might discourage me, and something there was that hoped it; but, contrarily, they encouraged me, and laid it upon me to be faithful. Then I gave up, and acquainted my dear wife therewith.

“As I went along in Lincolnshire and Yorkshire, I quickly perceived the Lord was with me more than at other times, and my journey became joyful, and the more, in that though I was but weak, poor, and low, yet God gave me acceptance among the elders of His people, and in every place my testimony was owned, and divers were convinced of the everlasting truth. Then I marvelled, and said, Lord, the glory alone belongs to thee, for thou hast wrought wonders for thy name’s sake, and for thy holy Seed’s sake.

“In about five or six months’ time, I was, by the good hand of God, brought home to my wife and children and relations; in all my journey being sweetly accompanied with the presence of the Lord, and His power often filled my earthen vessel and made my cup to overflow; praise forever be to His name, saith my soul.”

The preceding extracts show how thorough was the work of preparation through which Stephen Crisp passed,—a

preparation designed to fit him for extensive service in the cause of his Divine Master. He was largely engaged in various ways and eminently useful in the Church and in more private circles. After relating somewhat more of his exercises and labors, he thus speaks of his own state of mind :

“My soul grew daily in love with Zion, and there was nothing in all the world so desirable to me as the prosperity of the gospel, and the spreading and publishing His name and truth through the earth. This love constrained me to travel with great diligence from country to country, to make known what God had done for my soul, and to publish the day of the Lord.”

His travels were not confined to Great Britain, but the care of the churches in Holland and adjacent parts of the continent of Europe, was much upon him ; and for a number of years he spent much time in those countries, preaching the Gospel of Christ, and watching over and encouraging the flock in their trials and persecutions. In 1676, having visited many places and cities, he says : “I returned in the will of God to my own home, finding my body much decayed and disabled from travel and labor more than formerly, yet satisfied in the will of God, who laid no more upon me than he gave me ability to perform ; and as He has always been abundant in goodness to me, so He is to this day, blessed be His name forever. This I can say, my delight is to do His will, and my joy is that He hath counted me worthy to bear His holy name and testimony among the sons and daughters of men.”

Of the following year, 1677, he remarks : “I continued at and about home most of that winter, waiting upon the Lord to be led and guided in my service and testimony according to His will ; for I found that though through long experience, my senses were exercised in

the service of God and the churches, yet I had nothing to trust to, as a guide or leader, how and after what manner to minister in the church of Christ, but the same that led me in the beginning, even the immediate operation of the power that brings forth in the will of God all things suitable to their season, that the glory might be to the power, and the praises to Him that gives it, forever and forever more."

This watchful care and simple dependence on Divine help and guidance, which is the place of safety and strength to the true servant of the Lord, is instructively manifested in another passage of Stephen Crisp's journal, which says: "Having visited some of the assemblies of the Lord's people in Hertfordshire and other places, and cleared myself of what lay upon me in the city, I returned to my place in the will of God, *remaining as a servant waiting to be ordered, and as a child waiting to be fed* of Him who is the Father and fountain of all my mercies, blessings, and deliverances, to whom be the glory forevermore."

It was not in the church alone that this devoted servant of His Lord was useful. He says: "I was exercised according to my ability . . . in helping and assisting the Lord's people both in their spiritual and temporal concerns, as the Lord God of my life gave me an understanding. For I gave up the ordering of my spirit unto Him, and He opened me in many things relating to the affairs of this world, that I might be as a staff to the weak in those things, and might stand by the widow and fatherless, and plead the right of the poor. In all of which I sought neither honor nor profit, but did all things freely, as I received of God, and He whom I served was my reward, so that I lacked nothing."

Soon after his return in the fall of 1680 from one of

his frequent visits to the little flock in Holland, he says: "It pleased God to visit me with a sharp fever, which brought me in appearance nigh to the grave; in which His presence was with me and supported me, and refreshed my soul many a time, so that death was not terrible to me; but I found myself quietly given up in the will of God, whether to live or die, I was contented. But after about ten days the fever was abated, and I perceived that my days would be yet added unto; in which I was well satisfied, having a constant resolution fixed in my soul, that whether my days be few or many, to spend them in the service of God and His dear people, who are to me as my mother, my brother, and my sister, yea, as my own children, finding a natural love in my heart to all my Father's children, and a true love to the brotherhood. And my God hath put it far from me to despise the case of the poor, or to respect the rich in judgment, but according to the gift and understanding given me, I have walked with a straight foot in the Gospel; the honor of all, with the praise of all which, belongs alone to Him that hath wrought it, yea, His own work praiseth Him, and shall praise Him who is worthy, both now and forevermore."

Stephen Crisp died in the year 1692, and his friends have left on record full and affectionate testimonies to his valuable labors in the cause of righteousness, and his zealous and tender spirit. One of these testimonies thus concludes: "For all which work's sake, he was much esteemed, and was worthy of double honor; and we doubt not but is clothed with a large share of honor, glory, and immortality with our God, which is the portion of all those that faithfully serve and honor the Lord in their day, as he did."

IN reviewing the instructive records of their religious experience, which have been left as way-marks to succeeding generations, by these devoted servants of the Lord — and the number of such accounts might be greatly increased — while there is much variety in the attendant or peculiar circumstances, we find certain features which are common to all.

The beginning of the work of religion was always in the impressions made on the soul by the Spirit of Christ. These impressions sometimes accompanied the advice and exhortations of concerned parents or friends, or the occurrence of outward incidents which awakened the attention to serious things; and sometimes arose without connection with any external events. They were various in their operations; bringing a sense of condemnation for wrongdoing, or warning against things which were of evil tendency; or spreading a feeling of solemnity over the mind, and melting it into tenderness. As the heart bowed in submission to these operations of the Spirit, and yielded itself fully to their influence, these Friends experienced the work of regeneration to take place in them; and a sense of Divine love and favor was vouchsafed, to their great comfort and rejoicing.

When, through unwatchfulness and disobedience, these strivings of the Spirit were disregarded, a state of increasing hardness of heart followed; in which, the Light of Christ shone on the darkness within as a condemning witness, bringing a sense of uneasiness and distress, instead of comfort and consolation. From this condition there was no way of return to the sensible enjoyment of Divine favor, until, by the renewed visitations and extendings of

help from the Spirit of Christ, a willingness was wrought in the mind to submit to the Divine will, and patiently to bear the judgments of the Lord.

As true repentance was thus effected, and the soul turned in sincerity to the Light which revealed its fallen condition, it was made willing to endure the sense of condemnation for its former evil actions, and to pass through the exercises and trials which were needful for its refinement, and for destroying the tendencies to evil which had become firmly rooted in it. In thus submitting to the discipline of the cross of Christ, an earnest cry was often raised, "Let not thine eye pity, nor thy hand spare, till thou hast brought forth judgment unto victory" — and this, from a sense, that there could be no safety here, nor happiness hereafter, unless the heart was purged from its defilements, and its affections set on heavenly things.

Though this ministry of condemnation was hard to bear, yet strength was given to endure it, by a Divine power; and precious hopes were raised in the heart; and at intervals, a sense of spiritual comfort and forgiveness of past sins, through faith in Christ. Though the vicissitudes of conflict and of ease, varied much in different individuals, according to their different circumstances, and the services in the Church and the world for which they were designed; yet, all were thereby led into a state of inward watchfulness to the guidance of the Light of Christ, and a settlement therein, as the only state of safety attainable in this life; and found, even after many years of establishment in religion, and active service in the Church, the necessity of patiently and humbly enduring such exercises and conflicts of spirit as it pleased their Heavenly Father to administer, either as preparations for His work among men, or for their own preservation in humility and integrity.

The faith in God and in His Grace, which necessarily

accompanied the change of heart which was thus carried forward in them; led to a reverent regard for the Holy Scriptures, whose precious promises and precepts were often applied to their hearts in the way of warning, instruction, and comfort; and they were thus confirmed in their belief in them and their love for them. They were taught also to accept our Lord and Saviour Jesus Christ in all His offices, and to place their dependence, not on their own merits and works, but on the mercy of God, as manifested in the atoning sacrifice of the Redeemer for their sins, and in the effectual working of His Spirit and power in their hearts to redeem them from the dominion of sin, and to translate them into His holy and heavenly kingdom.

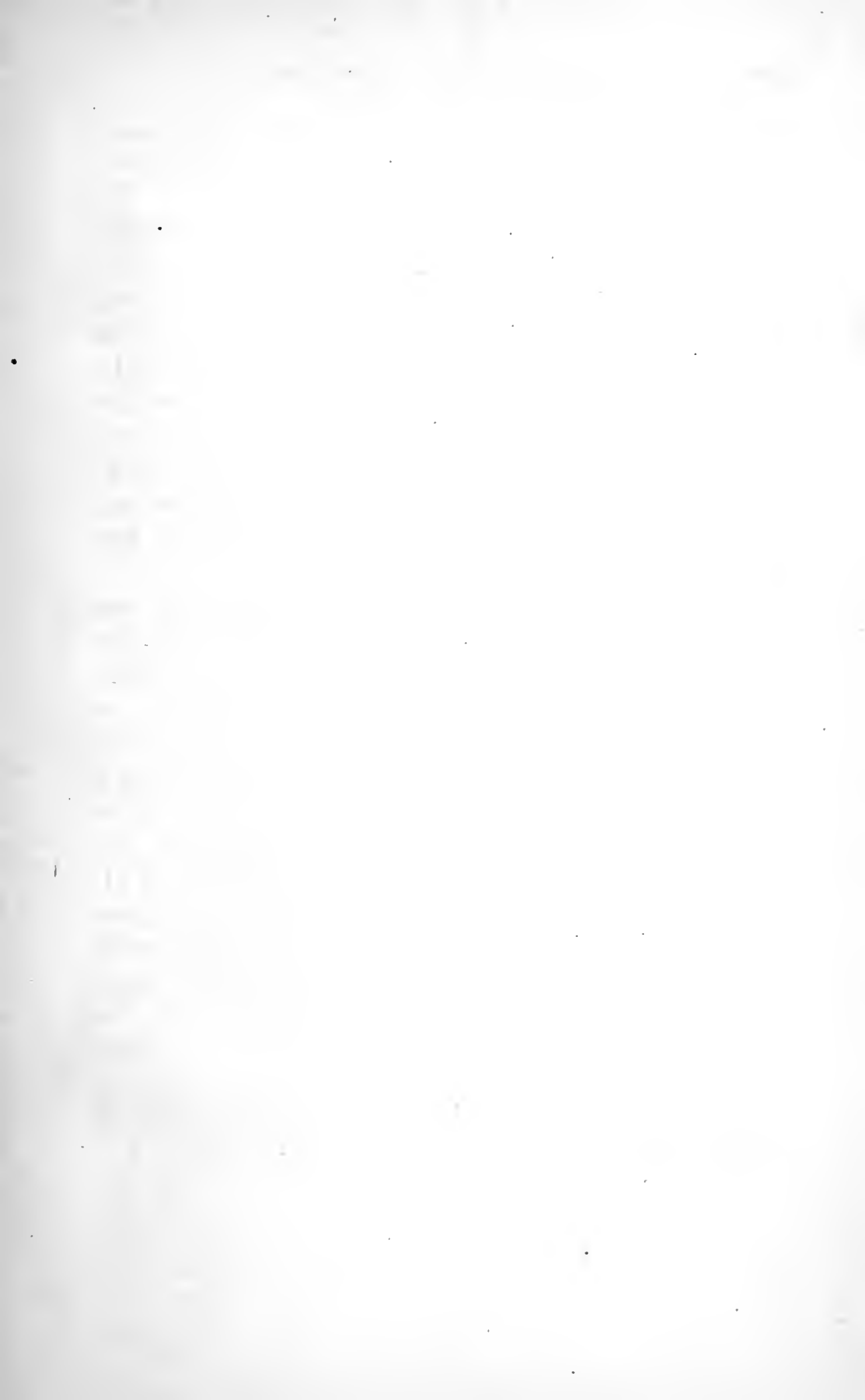
George Whitehead says:—“True and living faith in Christ Jesus the Son of the Living God, has respect to His entire being and fulness; to Him entirely, as in himself, and as all power in heaven and earth is given unto Him; and also an eye and respect to the same Son of God, as inwardly making himself known in the soul in every degree of His Light, Life, Spirit, Grace, and Truth. . . . And when the least degree or measure of this Light and Life of Christ within, is sincerely waited for, followed and obeyed, there is a blessed increase of light and grace known and felt: as the path of the just it shines more and more until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced. And this Light, Life or Spirit of Christ within, for they are one Divine Principle, is sufficient to lead into all truth. . . . It does not only, as in its first ministration, manifest sin, and reprove and condemn for sin, but also excites and leads them that believe in it to true repentance, and thereupon to receive that mercy, pardon, and redemption in Christ Jesus, which He has obtained

for mankind, on those Gospel terms of faith in His Name, true repentance and conversion to Christ, thereby required." . . .

"Though we had the Holy Scriptures of the Old and New Testament, and a belief of Christ crucified and risen, etc., we never truly knew the mystery thereof, until we were turned to the Light of His Grace and Spirit within us; we knew not what it was to be reconciled by His death, and saved by His life, or what it was to know the fellowship of His sufferings, the power of His resurrection, or to be made conformable unto His death — we knew not, until He opened our eyes, and turned our minds from darkness unto His own Divine Light and Life within us."

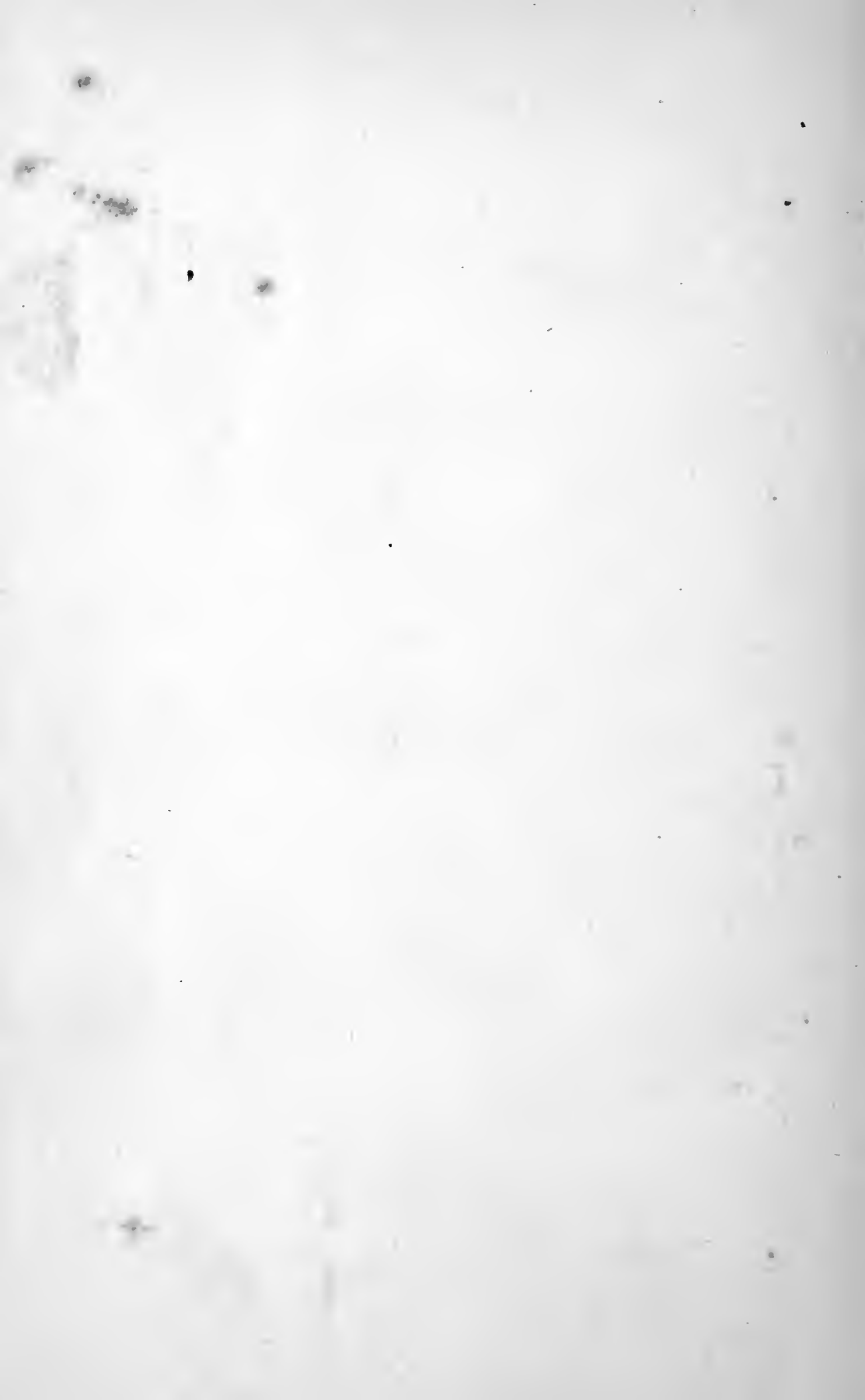
The Society of Friends has ever accepted, fully and reverently, the doctrine of the Atonement and Mediation of our Blessed Redeemer; that He was offered on the cross as a sacrifice for the sins of the world, and that our salvation is only through Him. But they have held with equal firmness the great complementary truth, that the saving effects of this wonderful manifestation of the goodness of God, can be experienced by those *only* who submit to the government of the same Saviour, as He appears in their hearts, by His Holy Spirit, or Divine Light. This accords with the language of the apostle: "Examine yourselves whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." Hence it is clear, that no one can have a *true* and *saving* faith in Christ Jesus, who rejects His grace or Spirit as it appears in his heart.

THE END.









920.

W17

2119

